

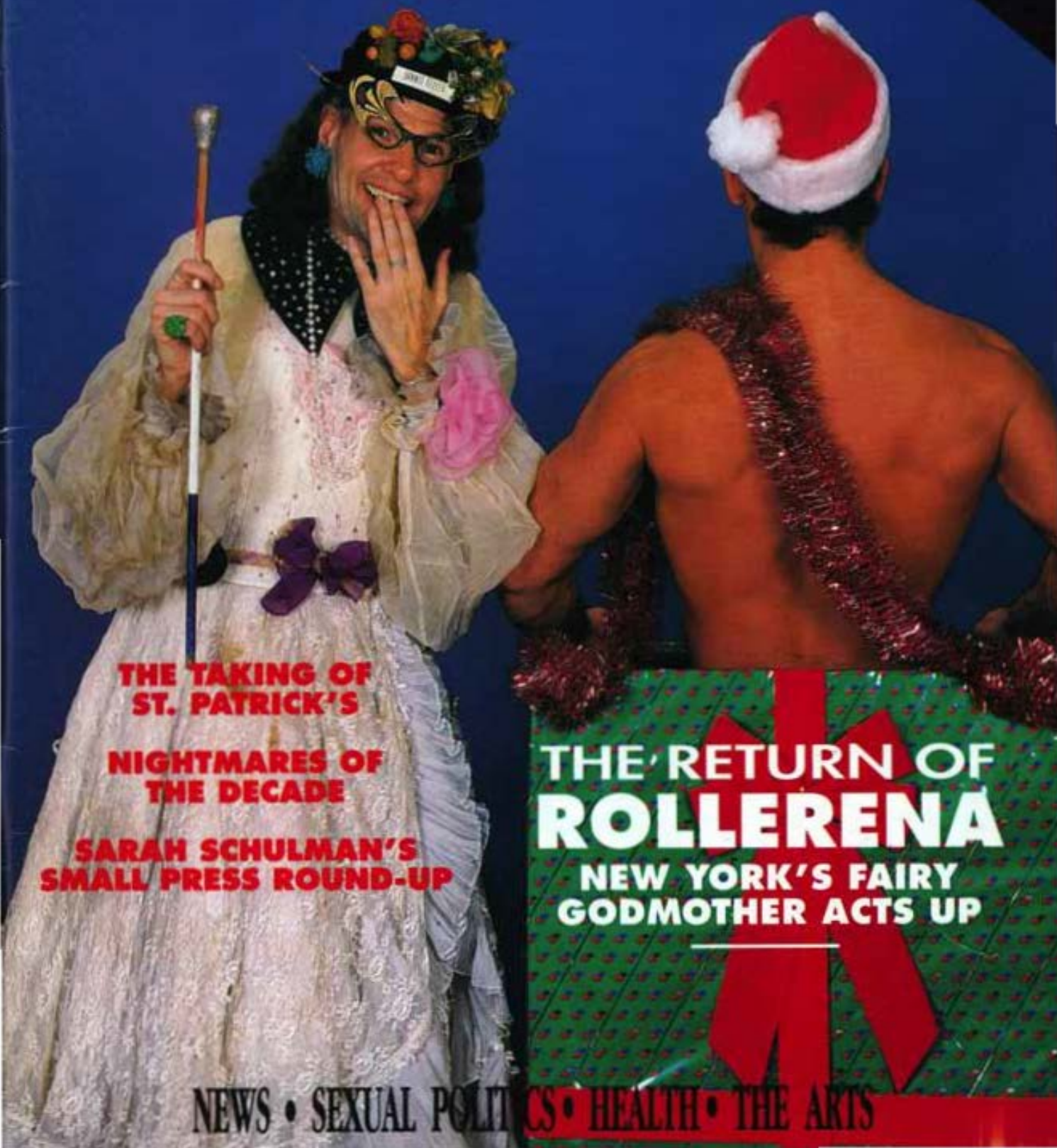
No. 27 December 24, 1989

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OUT WEEK

NEW YORK'S
LESBIAN
AND GAY
NEWS
MAGAZINE

SPECIAL YEAR-END DOUBLE ISSUE
NEXT OUTWEEK ON SALE JAN. 2



**THE TAKING OF
ST. PATRICK'S**

**NIGHTMARES OF
THE DECADE**

**SARAH SCHULMAN'S
SMALL PRESS ROUND-UP**

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OutWeek
CONTENTS
 Dec. 24, 1989

NEWS

12



CARDINAL KNOWLEDGE The complete St. Patrick's story begins on page 12.
 Photo: Rex Weckner

HEALTH

Political Science (Harrington) 36

DEPARTMENTS

| | |
|----------------------------------|----|
| OutSpoken (Editorial) | 4 |
| Letters | 6 |
| Stonewall Riots (Natalie) | 7 |
| Dykes To Watch Out For (Bechdel) | 8 |
| Quote of the Week | 9 |
| Blurt Out | 10 |
| Xeroxed | 11 |
| GLAAD Tidings | 32 |
| Out Law (Leonard) | 34 |
| Lookout | 48 |
| Out of my Hands (Ball) | 50 |
| Gossip Watch | 51 |
| Going Out Calendar (X) | 66 |
| Best Bets (X) | 68 |
| Bar Guide | 70 |
| Community Directory | 72 |
| Classifieds | 75 |
| Personals | 86 |
| Crossword (Greco) | 98 |



THE ARTS

| | |
|--|----|
| Film <i>Gone with the Wind</i> | 54 |
| Film <i>Steel Magnolias</i> | 55 |
| Music <i>Chafin and Starr</i> | 56 |
| Dance <i>Fresh Tracks</i> | 58 |
| Art <i>Set the Woods on Fire!</i> | 59 |
| Performance <i>Wonderful Life</i> | 60 |
| Theater <i>Dr. Jekyll and Mr. Hyde</i> | 61 |
| Books Reader - <i>Animal Instincts - Holy Terror</i> | 62 |

ON THE COVER: Rollerena and friend.
 Concept and styling by Dan Williams,
 photo by T.L. Litt.

FEATURES

ROLLERENA'S RETURN 38

Jay Blotcher Skates Down Memory Lane with the Fairy Godmother of New York-Turned-AIDS-Activist

THE DREK OF A DECADE 42

In a Special Section Devoted to the Creepy Monsters who Made the 80s One Long, Bad Dream, *OutWeek's* Editors Present the First Annual Gallery of Nightmares



Dr. Jekyll and Mr. Hyde, see page 61

OUTSPOKEN

Over Whose Dead Bodies?

The ACT UP and WHAM! civil disobedience at St. Patrick's Cathedral has resonated throughout New York and the nation in a way no demonstration has in recent memory. For sheer spectacle it's hard to imagine a symbol more powerful than the sight of priests stepping over prostrate people with AIDS in America's greatest Catholic church. With this action, ACT UP and WHAM! have taken peaceful, non-violent protest to a new level. But many have succumbed to the temptation to blame the embarrassing messenger for the devastating power of the message.

Arguments that raged throughout the mainstream press following the action centered not on the thousands dead and yet to die of AIDS, or the women's lives to be sacrificed to the obscene morality of current Catholic dogma. The media are tired of all that. Commentators and columnists can't be bothered, it seems, with wasting their moral capital on sex-crazed faggots who got what they deserved, or women whose lives will be jeopardized by terminating unwanted pregnancies through unsafe illegal abortions. What the media and the politicians, including our mayor-elect, focused on instead was, to them, the incredible, shocking, blasphemous actions of the protesters. Apparently even when it's a matter of life and death, some actions, no matter how peaceful or noninjurious to people or property, just mustn't be taken. Apparently matters of life and death are just not as important as rites and ceremonies. Apparently the thousands of *future* deaths of teenagers currently uninfected but soon to be infected due to lack of AIDS education and awareness aren't as important as a crumbled cracker on a marble floor.

The sweeping hypocrisy that allows a newspaper writer on his third marriage, a publisher who's recently paid for a favorite daughter's abortion, a politician who maintains a secret love shack, and Catholic prelates who suck a little dick on the side to publicly beat their breasts about "desecration" is a nauseating spectacle indeed. In the best of times such hypocrisy should be abhorred. But when it serves to fuel a major epidemic, it must be exposed and smashed.

What we should be beating our breasts about instead is the remarkable courage and dignity of those who braved arrest and now face trial for trying to bring a little sanity to their church and our city. The spectacle of the feudal oppression in the church is about to be replaced by the even stranger spectacle of a modern religious trial of the protesters. Even those who felt uncomfortable with the many ramifications of the civil disobedience should be aware that the fate of the demonstrators is intimately tied up with all our fates, both symbolically and actually. The protesters thumbed their noses at the "traditional morality" of the Roman Catholic Church. They "insulted the body of Christ." They engaged in "unnatural acts" of protest. And now the wolves of hypocrisy howl for their punishment.

It all sounds very familiar. ▼

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LETTERS

Humm Bug

ACT UP is the largest and most powerful AIDS/gay/lesbian activist group in the country. With size and power comes a responsibility to lead the community and the broader coalition that will end the AIDS crisis. ACT UP's failure to dissociate itself from the actions of a small splinter group that disrupted the religious service on Sunday at St. Pat's has distracted the lesbian and gay movement from the goal of limiting the influence of religious bigots such as John O'Connor to focusing us on the issue of whether or not freedom of religion should be abridged in order to advance our goals.

I have no doubt that most of those who lay in the aisles of the church to call attention to O'Connor's abuses of his pulpit were sincere in their desire to speed the day that his influence in city affairs is ended. Instead, they have made a martyr of a man who was coming to be seen as a clown. They took O'Connor's bait. This is the kind of confrontation that he has been aching for and he won.

For months, rightwing editorialists like the *Post's* Ray Kerrison have been whining that O'Connor is under attack for his views on AIDS and no politician would come to his defense. Why? Because most of them disagree with his stands and find him to be obtrusive and obnoxious. Our side was winning the propaganda war vs. O'Connor. His outspoken opposition to condoms and reproductive freedom was regularly attacked by editorials in all but the *Post*. Even NYC Health Commissioner Steve Joseph went on Nightline to condemn the bishops' opposition to condoms saying, "This poli-

cy will increase AIDS deaths in New York." The Board of Education—while having a long way to go on AIDS and gay/lesbian issues—last month passed (over Archdiocesan objections) a resolution mandating revision of all curricula to reflect cultural diversity—including diversity based on sexual orientation. O'Connor lost on the gay/lesbian rights bill. Mayor-elect Dinkins has pledged to prosecute Operation Rescue to the fullest extent of law. Even an ACT UP spokesperson at the demo on Sunday was quoted on TV as saying that "90 percent of Catholics don't agree with O'Connor's stands."

So, who was winning? Our issues were being taken up by mainstream leaders and groups. Polls are showing a shift in public opinion back toward support for gay/lesbian rights. We have an awful long way to go. Stopping people from praying on Sundays is not going to advance our agenda. Tactically, it will make it impossible for us to build the coalitions necessary to move forward.

It is not radical to trample on religious liberty. It is wrong. The same rights that protect churchgoers protect us and give us the right to assemble, petition, protest and so on. The support ACT UP gives to those who would violate the rights of churchgoers chips away at our own use of those rights for protection. You want to attack O'Connor? Sit in at his office at the chancery or at a political dinner where he's speaking. Or forget him entirely and attack the public officials who pay heed to him.

This is not a call to be nice to O'Connor. Be aggressive. Be militant. But be clear! Our message got lost on Sunday. At least ACT UP/LA had

the decency to dissociate themselves from vandalism against LA churches just prior to their protest. ACT UP/NY now says that it refuses to draw any boundary lines. Anyone participating in future ACT UP actions should consider the implications of that statement.

O'Connor is an immoral man and a rigid one as well. We should use him as a foil. But we should never cede the moral high ground to him. Sunday's actions gave him his first positive publicity in a long time.

I have been a part of protests against the Archdiocese in 1975. I was part of the only protest against the Pope's visit to New York in 1979. And the Coalition for Lesbian and Gay Rights with which I work sponsored the first demo against O'Connor in 1985 after he took office. Some say we must escalate our tactics. Fine. Let us not descend, however, into violating the rights of others or staging actions that set back our movement. If ACT UP is declaring all out war on the church, they ought to compare troop numbers before launching another battle.

Andy Humm
Manhattan

Ho Humm

I was a legal observer inside Saint Patrick's Cathedral during the Stop the Church Action and this letter is meant as a tribute to those who upstaged the Cardinal and, as the straight press would say, "desecrated" that religious service.

After reading the three editorials (*Newsday*, *Daily News* and the *Times*) denouncing ACT UP and WHAM!, the countless columns written by Irish Catholics who claim to be particularly pained by the horrific desecration of their cathedral built by their dirt poor Irish immigrant forefathers as a tribute to *their* Saint, and the words of

Andrew Humm of the Coalition for Lesbian and Gay Rights decrying this interruption of the right to worship, I would like to express a very different view and personal experience of what happened in that church that day.

I am an Irish Catholic. I describe myself as such because I have found it to be an inescapable phenomenon in my life. All of my great-grandparents were born in Ireland. They came and settled on the eastside of Manhattan and were often forced to rely on the soup kitchens operated out of Saint Patrick's Cathedral for food. Although they had only a few years of formal schooling, it was provided by Saint Patrick's. My favorite grandfather had been an altar boy at Saint Patrick's and used to take me there as a kid and speak with great warmth of all that the place had given him. In fact, he met my grandmother at a dance sponsored by Saint Patrick's.

That same grandfather always taught me that being Irish Catholic was a type of class. He described in horrifying detail the kind of persecution my family had experienced in Ireland. He taught me that while I might not understand the meaning of being a Catholic, I should always remember that my family had always fought with their lives for that right. In short, he taught me that my family had always fought for political freedom—that persecution was not okay.

My parents sent me to Catholic schools only, where I learned that women were secondary at best and that sexuality was evil. Over the years, I tried really hard to follow that doctrine but things weren't quite as they out to have been. I noticed too much. The incredible sexism which the church taught didn't square with my

grandfather's lesson about personal freedom. The religion class teachings left women with no alternatives, and an incredible double standard existed regarding sexuality for men and women.

My ultimate experience of hypocrisy was to occur at Georgetown Law School where the school refused to allow the gay and lesbian group to function as other student groups, citing the immoral nature of homosexual activity. Meanwhile the school was completely disinterested in those of us who wanted to practice public interest law rather than pursue money. All in all, I can thank the Catholic church for providing me with a finely honed sense of hypocrisy. There are, of course, exceptional people working within the church, but these are not the powerful. Often they are women.

I would like to examine Andrew Humm's outraged condemnation of the disruption of this one mass (in the New York dailies) in the context of lesbian and gay lives. My life has been consistently disrupted by the Catholic church. I know countless other gays and lesbians who lived tortured childhoods trying to reconcile the Catholic doctrine which they were being taught with their sexuality. Many gays and lesbians have been driven to suicide by the church's condemnation of their nature. I would call this a disruption of more than a mass. Countless others have been tortured simply because they attend a Catholic college or law school and assert the right to exist. Now, we have AIDS and the same church which refuses to teach us about preventive measures wants to help us admit to our amorality as we weaken and die. What does Andrew Humm think of the disruption of Dignity's right to worship?

Cardinal O'Connor is not simply worshipping his God. He is preaching the politics of our genocide from that pulpit. We cannot be fooled by mainstream outrage—we are fighting for our lives. As a direct descendant of the Irish who built that cathedral, and dedicated that cathedral to new and better lives free of political persecution, I thank those of you who disrupted that mass. By refusing to let that man speak, you reminded me that we no longer should tolerate those who are destroying our lives whether they do it in a church or in a courthouse. For me, standing amidst those crazed parishioners while you guys did your thing, something changed. I would never again see that cathedral as a place where the Irish who were queer like me would

never be heard. I believe your anguished screams will ring in that cathedral for a long, long time.

Terry McGovern
Brooklyn

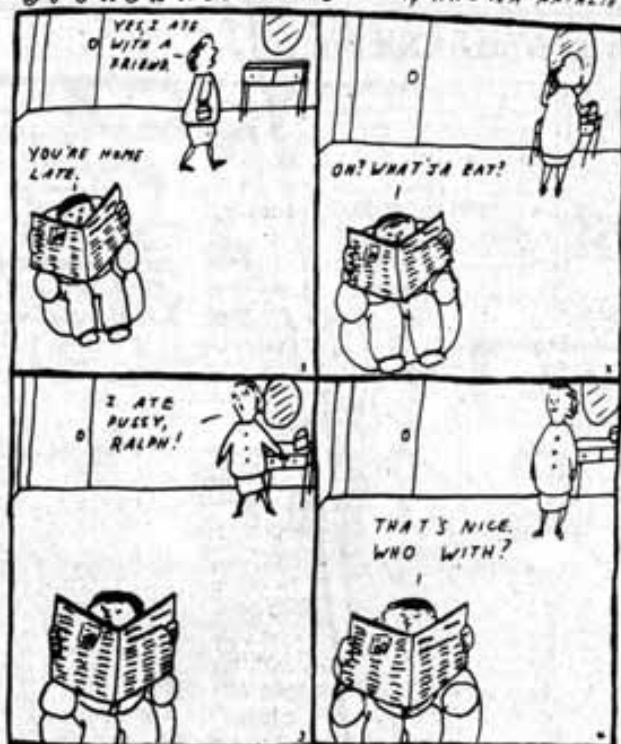
If You Can't Take the Heat...

It is very distressing to see the media, supposedly the un-biased watchdog of the world, consistently misrepresent, twist and blatantly slant controversial issues. A recent example is the Dec. 10 ACT UP and WHAM! demonstration against Cardinal O'Connor and the Catholic church. The issues raised by both activist groups were blatantly overlooked. Instead the invasion of the church was focused on, and the media rushed to make O'Connor the victim, while giving little attention to the other side. The main issue is

the church's continuous interference in the political arena to impose their views on everyone, religious or not. These views are outdated and interfere with people that may or may not be Catholic. This is dangerous and goes against the separation of church and state. The issues at hand are: 1) To protect a woman's right to an abortion, 2) Stop church interference in life-saving AIDS education, condom distribution and safer sex literature, 3) Stop the church from blocking civil rights legislation for lesbians and gays. Regarding the interruption of services, we are against interfering with the right to worship, but it had to be done under the circumstances. It's interesting to hear O'Connor cry out that we offended people

STONEWALL ROOTS

by ANDREA NATALIE



AS USUAL, ELLEN'S HUSBAND
WASN'T REALLY LISTENING TO HER.

and are hateful. The Catholic church has been offensive and has condoned violence against lesbians, gays, people of color, women and other religions/non-religions throughout history. We do not blindly hate, but instead only fight back in retaliation against our oppressors. If the church can't take it, then DON'T dish it out.

Dan Hunter
Servalan Erik
Manhattan

Mass Action

Anyone who reads history knows that the Catholic Church has a long list of wrongs. From the Crusades, to witch burning, to the sun revolving around the earth (just to name a very few), the church has erred. Repeatedly, innocent people were tortured and put to their death

for refusing to conform to the Church's point of view. This is not some benign institution.

So, today, when I read and hear the outcry against the gay and lesbian community's unwillingness to sit silently for our extermination, I am somewhat amused. We are not behaving nicely. We are not following the rules.

The attempt by those in power to shift the argument to decorum will not deter us. We are under attack everywhere and we will defend ourselves in whatever manner necessary. We will not die quietly. We did not start this battle but we are determined to win this war and if the Catholic church and others escalate this assault upon our rights and our lives, disruption of a Mass will then appear a tame action indeed.

Frank R. Aqueno
Manhattan

Cardinal Hypocrisy

I do not agree with Cardinal O'Connor's opening remarks at the Vatican conference on AIDS in which he attacked doctors and health care providers for advocating the use of condoms—"safe sex"—in the gay community to prevent the spread of AIDS. The bottom line on safe sex—it saves lives. If one life is saved, then in my mind/morality it is valuable and should be continued. To me, medicine shows a sensitivity and respect for life that I find strangely lacking in the church's position. I can't respect a moral code that would rather waste a life than save one.

Of course, the real reason Cardinal O'Connor doesn't support the use of condoms and safe sex in the gay community is because they encourage "immoral" homosexual behavior by

preventing the transmission of the AIDS virus during sex. Applying this logic, the development of better drugs to treat AIDS or an AIDS vaccine should also be stopped because they too will encourage "immoral" behavior. This would also be genocide. However, on the positive side, with no vaccine for AIDS, the amount of immoral homosexual acts would be reduced by increasing the number of AIDS related deaths of gay people and by inhibiting sex—which would still carry the threat of death by transmission of the AIDS virus.

Furthermore, Cardinal O'Connor's attack of health care providers and doctors really exposes a fundamental problem in the Catholic church—the oppressive policies toward gays have alienated the majority of gay Catholics. Thus, Cardi-

Dykes to Watch Out For



nal O'Connor's desire to have health care providers and public officials—who have the attention of gays—support the Catholic church's agenda is an admission of failure. The Catholic church has been largely unsuccessful in reaching the majority of gay Catholics.

Equally disturbing to me is the Catholic church's intolerance of gays and its effect on the gay community. For example, Cardinal O'Connor favors the "fair treatment of AIDS patients" but fails to realize that his position—that gays are sick and abnormal—helps to create the unfair and abusive treatment received by gay AIDS patients. How can you have sympathy for GAY AIDS patients and total condemnation of GAYS? Therefore, it should come as no surprise to Cardinal O'Connor that violence toward gays and gay AIDS patients has increased dramatically since the outbreak of AIDS in the early 1980s.

Furthermore, if "good morality is good medicine" as Cardinal O'Connor states, is AIDS caused by gay immorality or the sign of an angry god? AIDS is a parasitic virus that attacks and destroys the T4 cells of the immune system. The virus has no mind and operates to no moral code. It attacks indiscriminately with no regard to race, religion, or sexual orientation. If AIDS is punishment of gays by God then how do you explain that the majority of people infected in Africa are heterosexual? Also, Cardinal O'Connor and the Monsignor seemed confused about condoms and their ability to prevent the spread of AIDS—stating that condoms "encourage high risk behavior." This is obviously false. Use of condoms prevents the spread of AIDS by preventing the exchange of bodily fluids—in particular semen—which is known to carry the AIDS

virus in infected people.

In Elisabeth Kubler-Ross's latest book *AIDS: The Ultimate Challenge* she states, "AIDS is the biggest demonstration of man's inhumanity to man—even far exceeding the treatment of leprosy patients in Damien's day." Unfortunately, the Catholic church also has treated gays inhumanely—all in the name of Christian morality. They have distorted Christ's message of acceptance, forgiveness, love and mercy into disapproval and condemnation. I feel it is unconscionable that gay AIDS patients are fighting a courageous battle against a dreaded disease without the support and acceptance of the Catholic church.

John N. Calve
Dignity/New York
Fishkill, NY

Goal Achieved

On behalf of myself and the Gay Officers Action League, Inc. (GOAL), thank you for the feature story, "The Brave New World of Gay Cops" in the December 10, 1989 issue of *OutWeek* magazine. Special thanks to Michelangelo Signorile for his excellent writing and balanced reporting. Mr. Signorile extensively interviewed all of the GOAL members he was put in contact with and they reported to me their satisfaction in the way in which he conducted the interview. Police are not often easy to inter-

view. Mr. Signorile demonstrated an ability to elicit in them a confidence in him. This I believe is a great asset for a reporter and for a credible news publication like *OutWeek*. Two other members of your staff assigned to the story deserve mentioning. Ellen B. Nelpris for her photograph and Dan Williams for his coordinating of the photo session and selection of the cover photo.

The story was received in a very positive way by many people within the lesbian and gay community and by many police officers, who have been in contact with me and with those interviewed. I have been told that newsstands near two precincts were sold out by the second day of the December 10 issue and that police officers had made many purchases. It was also reported to me that more than one copy of the "Gay Cops" issue was seen in eight separate police commands, two of which were outside of Manhattan. I believe this story is important for a number of reasons, one of which is that this story has alerted the general public that we, lesbian and gay people, are indeed represented in all areas of employment. Thank you again.

Sam Ciccone
Executive Director
Co-founder
Gay Officers Action
League, Inc.

Love Me Blue

Thank you for the supportive article, "True Blue" (*OutWeek*, #25, Dec. 10).

The magazine has been out for only one day and I've already received numerous calls for assistance from your readers.

Thank you for the honest representation and exposure. I enjoy your style. Vanessa Ferro, NYPD's Liaison to the Lesbian and Gay Community Manhattan

Right Ingle?

Jon Ingle angrily blames Maria Maggenti for alienating straight people in her recent review, and stoops so low as to suggest that she might be "just a little intimidated by the physical presence of heterosexual males." My question to Ingle is this: Why do you feel the need to punish Maggenti? The irony is that by attacking her and thereby taking sides with heteros, he agrees with her premise: that there is indeed a division between gays and straights. Obviously, Ingle, Maggenti neither started the polarization nor contributes to it.

Ingle proposes a good deal of knowledge about drag. Unfortunately, it seems that a personal attack on Maggenti is higher on his agenda than potentially adding to her knowledge of drag. Perhaps Ingle is just a little intimidated by the critical presence of a witty,

QUOTE OF THE WEEK

"Every night for 40 years we walked into the bedroom, opened the closet and looked under the bed to see if we could find a Communist. And one day we walked in, and he was in our bed smiling. It's very confusing."

—Rep. Dante B. Fascell (D-FL), discussing recent developments in Eastern Europe and the "end of the cold war" with *New York Times* Washington correspondent Michael Oreskes.

—A.M.

intelligent and sharp lesbian. Ingle's dig about Maggenti's origins is pathetic: What makes him assume that her parents are straight? Ingle's conception of the gay community is dated, and my suggestion to him is to learn more about the gay community and bitch less about well written reviews.

Finally, it seems to me that Ingle fits the profile of an Advocate reader. OutWeek's coverage is great and I encourage you to keep up the good work.

Laura Chapman
San Francisco

Different Drummer?

We are returning your magazines because they are not acceptable in our store. We are a feminist bookstore and are offended by the ads in the back of the magazine. Please cancel our subscription.

Thank you,
Loretta
A Different Drummer
Bookshoppe
Laguna Beach, CA

S/M, Proud/Out

Despite his suggestion, Jack Waters ("Letters" 12/10/89) does not have the

consciousness of a 70s feminist. Rather, his is the consciousness of an 80s homophobic ideologue who believes anyone whose sexuality differs from his own should be demeaned and silenced. Furthermore, his letter displays errors in fact as well as errors in judgment.

Those of us who enjoy S/M as a liberating experience know that it has no more relationship to fascism than making love has to rape. The very fact that we call it "S/M" emphasizes the intrinsic consensuality: both sides of the slash are necessary and either alone is meaningless. Space in this letter is too limited to expand upon the theme of how and why the S/M community has taken as its motto, "Safe, Sane and Consensual." But let me say that it expresses not any limitation on our activity, but rather a proud affirmation of S/M's fundamentally healthy character.

Mr. Waters also errs in suggesting that there is a prevalent S/M sensibility in gay culture. Indeed, many of us speak of a "second coming out" in S/M because the gay community at large appears so dis-

comforted by us. Like Jesse Helms, Mr. Waters is a shameless spokesperson who is tolerated by quieter bigots.

OutWeek could help dispel some of the community's lack of information and awareness. Do your readers know, for example, that the leather and S/M community is the single largest contributor to New York's annual gay pride events? Do they know that events sponsored by S/M organizations raise tens of thousands of dollars each year to help people with AIDS and fight the disease?

What is most distressing is Mr. Waters' claim that sexual practice is not the individual freedom of one's private domain. He uses against us as S/M practitioners the same arguments the homophobes use against us as gays. If it can't be eradicated, Mr. Waters wants S/M at least to go back into the closet. No, Mr. Waters, 20 years after Stonewall we will NOT turn back.

Erik Thorne
Manhattan

Lay-Liaison-Lay

Sandor Katz' thoughtful commentary in OutWeek

(December 3) on elected officials' liaisons to the lesbian/gay community raises some good questions, i.e. insulation, window-dressing.

Have such liaisons really outlived their usefulness? Do they serve to restrict or expand gay/lesbian access to government? Don't they actually ghettoize us?

Twenty years ago, the very act of naming such a liaison was a great step forward, and Ronnie Eldridge led the way when she served as John Lindsay's.

But today there are openly-gay or lesbian people all over city and state government. Does it still make sense for all liaison work to be funneled through a single person or office?

In some situations, in fact, a gay or lesbian may be better off remaining closeted when dealing with a city or state agency lest the matter just be handed off to a liaison... who may handle the matter from a purely political point of view.

It's no secret that liaisons are, by their nature and purpose, political people...so they tend to operate with an "us vs. them" attitude. After all, who gets invited to things? Who is cut off lists?

As a rule, any gay or lesbian organization which wishes to deal with a city or state agency is routinely shunted to the liaison for treatment that may or may not be equal.

Has it become a matter of: if you're gay or lesbian...you must first be checked out by the liaison before this matter can go any further?

In effect, a gay/lesbian liaison puts all of us into a ghetto.

Certainly, every elected official should have somebody somewhere whose job it is to keep

See LETTERS on page 64

Blurt Out

WHERE WILL IT ALL END?

Just a couple of girls hanging around, singing songs. So it seemed, when Carol Burnett and Julie Andrews joined forces for an ABC variety special with the handle "Julie and Carol: Together Again." Matching alto to soprano, they traversed the landscape of a decades-long friendship, dipping into musical theater, nostalgia and a vat of cream which they smeared all across one another's ample bosoms.

Stoking the fires of their tender, time-worn bond, Burnett and Andrews reminisced with the kind people at TV Guide:

"One could think I'm not as ladylike as Julie," Burnett says, "But I am much, much more. You'll never hear four letter words from my lips, but she...They sound so beautiful when English women say them. When she was in *The Sound of Music* she used to write bawdy limericks to me." Dipping her Maria von Trapp eyelashes daintily, Andrews says, "They were hopefully to be silly and not for print. I can't give you examples."

—Sarah Pettit

XEROXED

Bruff to O'Connor

An Open Letter to Cardinal O'Connor

Dear Cardinal O'Connor:

To be honest, we AIDS educators hoped for more from you at the recent Vatican conference on AIDS. You've often said good things about having compassion for people with AIDS, and you've denounced discrimination against them. Those statements made us hope you were beginning to see the epidemic from the front lines, the way we see it. And then you go to the Vatican and announce to the world that condoms don't really help prevent infection with HIV, the virus that causes AIDS. You say that AIDS education encourages high-risk behavior. You call all of us who labor in the vineyard of AIDS prevention and education liars.

I'll take the liberty of speaking for a number of us: We're profoundly disappointed. We don't ask you to make our jobs any easier, but we don't expect to have our integrity impugned either. Most of all, we expect more from our religious leaders than moralistic propaganda that twists the facts and endangers the lives of the people we serve.

I don't question your prerogative to define morally acceptable behavior for Roman Catholics. That is your right as a bishop of the Church, even when a large part of the Church dissents from your views. But you have no right whatsoever to misrep-

resent the science in which AIDS prevention and education programs are rooted.

There is no such thing as an easy answer to the ethical issues posed by AIDS. The absence of that answer means that every moral position carries with it a certain degree of discomfort. The dilemma resulting from your opposition to condom use and AIDS education is that science draws a different picture of the epidemic than your moral precepts do. The scientists are clear that condoms work, and that education reduces all manner of risk behavior. You don't have to like the researchers' conclusions, but it is dishonest and irresponsible to call them lies. Put simply, you are going to have to learn to live with the facts, however uncomfortable they might be for you.

And the facts are clear. Study after study proves the same thing: When properly used, latex condoms are an effective barrier to the virus that causes AIDS. When condoms are used with a spermicide containing nonoxonyl-9, they offer significant protection even when they break or slip. Condoms are also reliable: Most studies estimate the failure rate at between 0.5 and seven percent. And these figures include a lot of people who have not been educated to use condoms the right way. That sounds like a reasonably goof-proof prevention strategy to me. If we had methods that were half as effective in lowering cholesterol or helping people

stop smoking, wouldn't you argue that saving lives by adopting them was a moral obligation?

Our real-life experience shows that the scientists are right. We gay men, like most heterosexual adults, have certainly not stopped having sex. Yet the rate of all sexually transmitted diseases, including HIV infection, has dropped precipitously among gay men. Education and condom use is the only reason it happened. You may decide to label all sexually active people as morally deficient, but morally deficient people have both the right and the ethical obligation to protect their lives too.

If we were talking about the number of angels dancing on the head of a pin, we could agree to disagree, and go on about our business. When it comes to AIDS, though, your inflammatory and inaccurate statements do immediate and irreversible harm to Roman Catholics who disagree with your moral instruction and to the thousands of non-Catholics who hear what you have to say.

When you condemn sex outside marriage, you make people feel guilty, but not so guilty that they don't have sex. Sexual abstinence has a failure rate too, and from where AIDS educators sit, it is a very high one. When these people take their guilt to bed, we find that they are very reluctant to let their partner know they may be at risk of HIV infection. That's not surprising: If giving a partner your sexual history brands you as a morally depraved person, you skip the history. You also skip the condoms



because using them makes you feel even more guilty and may suggest to your partner that you are at risk. The result is two more people potentially exposed to HIV.

Your questioning the science about risk reduction is even more damaging. When people think that condoms won't help them significantly, they become fatalistic and abandon all risk reduction behavior, not just the condoms. In addition, when you ask that scientists and AIDS educators are lying, you increase public anxiety about all forms of transmission, and magnify fears of transmission by casual contact. The result is that our hotline phones ring off the hook with questions from confused people who are afraid of drinking fountains and coffee cups. And confused and frightened people deny jobs, homes and adequate medical treatment to people with HIV illness.

The most basic moral rule applied to the medical profession is the injunction to do no harm to the people it serves. As a minimum standard for a priest, it's not bad either. So please accept a little moral advice from an AIDS educator: If you can't face true facts, for God's sake, hold your tongue.

Jeffrey Bruff
Gay Men's Health Crisis
Executive Director

Corrections

Our apologies to David Rimanelli for the error in his piece on "A Day Without Art." The full sentence beginning paragraph two reads, "Louis Lawler's Pictures, Helms Amendment (#963), adumbrates a different kind of absence, but it dovetails with those sentiments of loss and mourning metaphorically enacted by darkness and disappearance."

OutWeek welcomes letters from its readers. Mail all correspondence to:

Letters to the Editor, OutWeek Magazine, 77 Lexington Ave., NY, NY 10010.

News

AIDS/Abortion Rights Demo Halts High Mass at St. Pat's *Condemnations, Controversy Sweep Through Community*

by Andrew Miller and Rex Wockner

NEW YORK—The most radical segment of the gay and lesbian movement and the most powerful sect of Christianity clashed Dec. 10 at St. Patrick's Cathedral in New York City.

It was a conflict that some observers were surprised hadn't happened sooner, given the increasing strength of the AIDS Coalition to Unleash Power, or ACT UP, and the increasingly strident anti-gay, anti-abortion and anti-sex positions of the Roman Catholic Church here.

ACT UP was joined in the demonstra-

tion by WHAM!, the Women's Health Action and Mobilization, a group fighting to keep abortion legal. One hundred and eleven women and men were arrested.

The irreverent protest took place both inside and outside the massive gothic cathedral on Fifth Avenue, during a solemn Pontifical mass celebrated by New York's Cardinal John O'Connor.

Three demonstrators were injured, one when his leg became caught in a metal police fence used to contain the protest. He was treated at Bellevue Hospital and released. ACT UP spokespeople claim that the police were responsible for

the injuries in each case. The police department also reported that three officers received minor injuries.

As a line of demonstrators stretching nearly four city blocks circled on the sidewalk outside chanting "They say don't fuck, we say fuck you," about 100 militants inside brought services to a halt by heckling and conducting a "die in" in the cathedral's aisles. Police and newspapers estimated the crowd at 4,500 outside.

In the week following the protest, the largest AIDS-related demonstration in the city's history, the disruption of church services were denounced, with varying



SEPARATED AT BIRTH?
ACT UP and WHAM! at St. Patrick's Cathedral

Photo: Lee Snider/Photo Images

degrees of vehemence, by every major New York City daily newspaper, the executive director of the American Jewish Congress, Mayor Ed Koch, Mayor-elect David Dinkins, New York Governor Mario Cuomo, Vice President Dan Quayle and, of course, Cardinal O'Connor himself.

"I pray that this doesn't happen again," O'Connor told reporters. "But if it does happen again, the mass will go on or I will be dead. It would have to be over my dead body for the mass not to go on."

In a formal press statement, Cuomo said, "This state knows the terrible anguish of AIDS; how it torments and kills a large number of our people. And no issue we debate today is more complex and emotional than the question of abortion."

"But even the awful provocation emanating from these issues does not justify the outrage of desecrating, egregiously, a religious service and its worshippers."

Condoms, AIDS and the Church

The AIDS activists said they were protesting November's pronouncements by both the U.S. Conference of Catholic Bishops and by the Vatican that condoms must never be used as protection against AIDS—a position that places the church in conflict with health authorities throughout the world.

One year ago, American bishops gave their tentative blessing to safe-sex teaching in public schools, but that approval was rescinded in early November following intense pressure from O'Connor and other conservative bishops.

One week later, the U.S. anti-condom positions were adopted by attendees at the first Vatican conference on AIDS.

The activists inside St. Patrick's sat quietly through the first half of the mass. But as O'Connor began his sermon, heckling erupted from a small section of the congregation about half-way back in the church. Others lay down in the aisles and conducted a "die in."

O'Connor abandoned his homily and as ushers circulated transcripts, uniformed police officers slowly removed 42 demonstrators, carrying some of them out on orange stretchers. O'Connor resumed the service while the protest continued and parishioners were shocked that demonstrators shouted insults at the Cardinal during the mass' most solemn moments.

Catholics believe that priests can change bread and wine into the actual body and blood of Jesus Christ through a rite known as transubstantiation. As the Cardinal spoke over the bread, one of the demonstrators shouted, "O'Connor, you're a murderer."

Parishioners near the front of the cathedral were again scandalized some

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moments later when one protester went forward for communion and, rather than consuming the wafer, squashed it between his fingers and let it drop to the floor.

A number of priests quickly dove to the floor and scooped up the tiny remains. After careful scrutiny of the area where the bread had fallen, one priest reverently carried the bits away in his cupped hands. The protester, Tom Keane, was immediately led away and arrested.

Blasphemy or Bravery?

That single incident, considered an act of sacrilege by many, has since consumed reams of newsprint, and sparked a growing controversy within the lesbian, gay and AIDS communities.

Spokespersons for nearly every major gay rights and AIDS service organization, including the Gay and Lesbian Alliance Against Defamation (GLAAD), Lambda Legal Defense and Education Fund, the

Gay Men's Health Crisis (GMHC) and the National Gay and Lesbian Task Force, said their groups were supportive of the overall goals of ACT UP and WHAM!, but distanced their organizations, to varying degrees, from the tactics used inside the cathedral that Sunday.

Dignity and the Cathedral Project, two gay Catholic groups, took similar stands. All took pains to criticize O'Connor's positions on homosexuality, abortion and condom use.

GLAAD's Karin Schwartz noted that gay organizations like hers were taking many calls from people wanting to complain to a gay-identified group about the action.

"I don't know how much shit ACT UP is eating for this," said Schwartz, "but we're eating a lot."

ACT UP sources reported receiving bomb threats at the group's office on Ninth Avenue in Chelsea both before and after the demo. There have also been death threats left on the organization's answering machine.

In a statement scathingly critical of O'Connor, GMHC noted that "the action [inside St. Patrick's] shifted public attention from the real issues raised by Cardinal O'Connor's damaging positions and actions on AIDS." It continued, "For that reason alone, we feel that the action by ACT UP and WHAM! inside St. Patrick's Cathedral was a mistake." [See sidebar for complete text.]

In the strongest and most divisive

The Laying on of Hands

SAN FRANCISCO—Parishioners arriving for mass at St. Mary's Cathedral last Sunday morning were shocked to find an estimated 200 red palm prints smeared on the front of the church. Also on the facade were dozens of posters, some with the slogans, "Stop the War on Abortion," and "Yes on Sex."

The offices of the Archdiocese of San Francisco were similarly marred with hand prints and posters on Saturday night. Posters there read, "Stop the Hate," "Stop the War on People with AIDS," "Stop the Hypocrisy" and "Yes on Sex."

Police say they have confiscated one sticker from the cathedral and one poster from the chancery office, both bearing the name "ACT UP." The dozens of "Yes on Sex" posters had the logo of the Boy with Arms Akimbo, which is associated with various recent AIDS activist art. A poster at the cathedral read, "If you're not getting what you want, you're not praying hard enough. It was signed with the acronym CMNR.

No group has claimed responsibility for either of the actions, and members of ACT UP/San Francisco have come forward to flatly deny any involvement.

"ACT UP/SF had nothing to do with the actions. We did not vandalize the church," said spokesperson Alex Chee. Although he expressed solidarity with the ACT UP demonstrations in Los Angeles and New York City that also took place Dec. 10, Chee said that ACT UP/SF had not planned any similar actions.

"The Catholic charities in San Francisco have done a great

deal for people with AIDS and ARC and their caregivers," said Chee, "and we're very grateful to them. It's the Catholic church itself and the doctrines that they teach that upset people so much," Chee said. "When you have Pope John Paul telling people not to use condoms in the face of a life threatening disease...people get real angry."

In response to the vandalism at the cathedral and the church building at 455 Church St., a spokesperson for the Archdiocese, Deacon Norman Phillips said, "There was such a mixture of slogans—we can't guess what the message was."

But Father Robert McElroy of St. Pius Parish was more specific.

"The Bishop's conference issued a statement on AIDS on Nov. 10, and there's been a lot of controversy surrounding it. I don't know what the reason was exactly, but I gather it was in connection with the statement on AIDS."

An old press statement from Boy with Arms Akimbo says that it is a movement, not an organization, and that there are no official members. The logo is "only a symbol to be used by anyone to do visual intervention or cultural activism," the statement says.

The acronym "CMNR" could not be identified.

By Monday morning, Dec. 11, all of the posters and hand prints had been removed from the walls at both locations.

—M.J. Murphy

Over Whose Dead Bodies?

NEW YORK—The Gay Men's Health Crisis, the country's largest AIDS organization, issued the following statement of support Dec. 13 in reaction to the recent demonstration inside St. Patrick's Cathedral:

"We are in complete sympathy with the rage and pain that motivated the protesters, and feel that the need for direct action has never been more urgent than now. This is a complex battle requiring multiple strategies.

"However, the action shifted public attention from the real issues raised by Cardinal O'Connor's damaging positions and actions on AIDS. For that reason alone, we feel that the action by ACT UP and WHAM! inside St. Patrick's Cathedral was a mistake. The only winner was the Cardinal, who no doubt is enjoying this divisive discussion within the AIDS community while his destructive

role in the battles to prevent AIDS and empower women is buried.

"Cardinal O'Connor disputes the well-documented fact that condoms prevent the transmission of HIV. This position endangers human lives.

"If the Cardinal cannot accept scientific facts about AIDS, he should stay out of the debate. And if he makes political statements, he must expect a political response.

"The Cardinal's compassion must extend to people without HIV whose lives might be saved through the use of condoms, and to people with HIV who might avoid reinfection by using condoms. The Cardinal's concern about the epidemic could be better expressed by a trip to City Hall, Albany or Washington to push for funding; by promoting life-saving education; by condemning bigotry; and by educating himself thoroughly about the facts on HIV transmission."

community condemnation of ACT UP and WHAM!, Andy Humm, a long-time community activist and spokesman for the Coalition for Lesbian and Gay Rights, called the tactic of disrupting church services "stupid and wrong-headed" in the pages of the *New York Post*, and spoke about leafleting the cathedral or holding a press conference to denounce the disruption. The coalition is a small organization which was instrumental in the passage of the city's gay rights ordinance in 1986.

And the executive director of the New York State chapter of the National Abortion Rights Action League, Ellen Carton, called Cardinal O'Connor a hypocrite. "He is opposed to people disrupting religious services, but in support of Operation Rescue, which, through disruptions, prevents women from getting access to health care."

Carton declined to characterize the disruption, but noted that "the tactics they used are not NARAL's tactics."

Francoise Jacobsohn, the president of the New York City chapter of the National Organization for Women, took a nearly identical stance, calling the protest "a very clear symbol of the total frustration in both the pro-choice community and the gay community with the treatment that the Catholic Church gives us."

A spokesperson for Planned Parenthood could not be reached by press time. But a woman in the press office at Planned Parenthood, which is headquartered in New York, said there had been "extensive discussion in the agency all week about the demonstrations."

Just Say No Apologies

But in the face of mounting criticism, most members of ACT UP dug in their heels and remained unrepentant, both at a press conference Wednesday afternoon and later in interviews with *OutWeek*.

"ACT UP is an organization that crosses boundaries that other organizations won't cross. And it makes people mad and

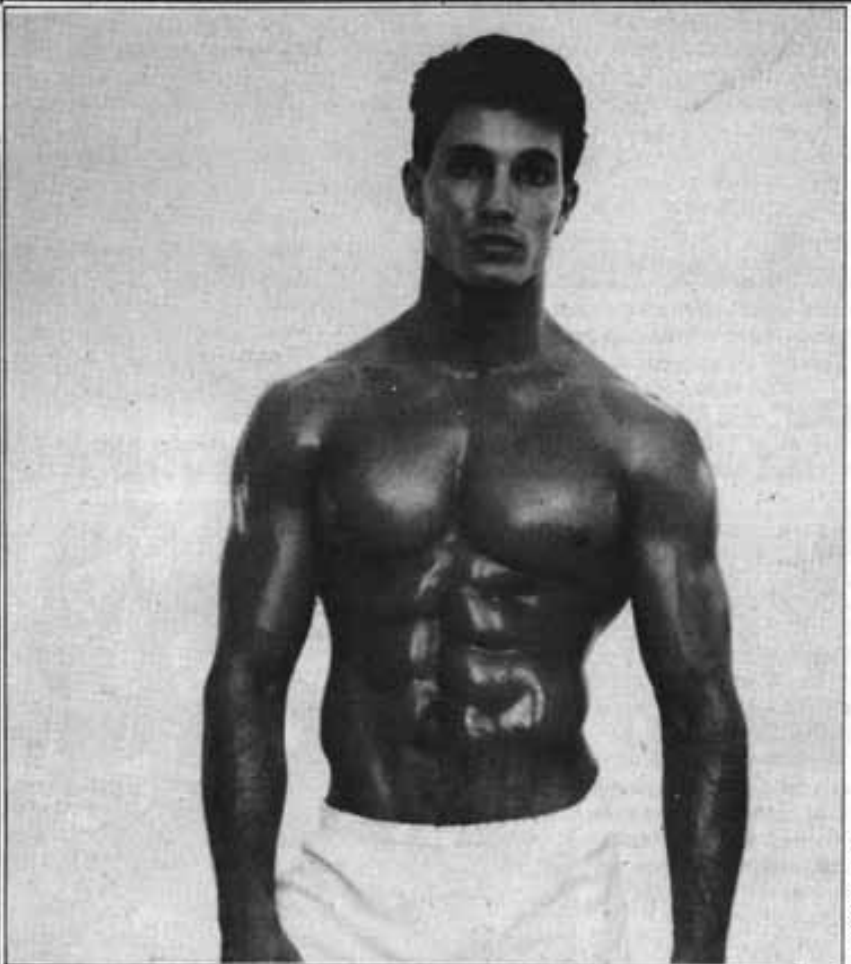


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Politics, Professions and the Pokey

NEW YORK—A move to fire two staffers at a lesbian and gay social service organization because they were arrested inside St. Patrick's Cathedral Dec. 10 was thwarted in an emergency session of the group's board.

The Hetrick-Martin Institute, an advocacy group for gay adolescents, rejected a request from former Executive Director Damian Martin to demand the resignations of two Institute employees who participated in the disruption of services, according to several established *OutWeek* sources.

And an internal staff memo from acting Executive Director Judi Verdino obtained by *OutWeek* asked employees to "consider the possible implications for the agency when participating in political activities."

Michael Rogers, the newly-hired development coordinator, who said he was arrested inside the cathedral on Sunday, confirmed that a board member approached him prior to the Dec. 11 emergency board meeting and said "that he would be discussing the possibility of asking the board to call for me to resign."

And Lance Ringel, president of the board of directors and Governor Mario Cuomo's liaison to the lesbian and gay community, told *OutWeek* that "the question of what to do about the fact that we had two employees inside the cathedral was brought up, but there was no sentiment for dismissal."

Neither Martin nor Verdino would comment on the subjects

under discussion at what they termed "a closed-door executive session of the board."

The Institute also issued a statement "strongly condemning the desecration of the communion host" as a violation of First Amendment rights. The statement also noted that the agency "has consistently opposed Cardinal O'Connor's pronouncements on AIDS, homosexuality and abortion."

Verdino pointed out that because Hetrick-Martin is a youth-serving agency, it is subject to an enormous amount of public scrutiny and political regulations that places the agency in "a very sensitive position."

Both she and Martin said that in the future, if employees are arrested at political demonstrations, the board will consider taking job actions on an individual, case-by-case basis.

"No one is being threatened with being fired because of their political activities," Verdino added. "This is not the first time that Hetrick-Martin employees have engaged in political activities. We know that there is a tradition of civil disobedience in the community."

According to agency policy, employees are not permitted to identify themselves as such while engaged in outside political activity, or do anything that would "bring disrepute to the agency."

Ann Northrop, an AIDS educator at Hetrick-Martin and a member of ACT UP, was also arrested inside St. Patrick's Cathedral.

—Andrew Miller

upset sometimes, but we can't apologize for that," said Vincent Gagliostro, the coordinator of the cathedral demonstration.

"What makes St. Patrick's any less of a target, when O'Connor is endorsing the violence of Operation Rescue?" he asked, referring to the direct action, anti-abortion group that blockades abortion clinics and often harasses those who arrive to use their services.

"We yelled 'murderer' inside [the cathedral], he yells 'murderer' at abortion clinics. What the hell is the difference? He's a man. He's not God."

Still, the membership as a whole remains somewhat undecided over what occurred inside the cathedral, actions that they say was never sanctioned by the whole group.

"I have no problem with people not believing that [the communion wafer] is not the body of Christ, but I'm Christian and I believe that it is, and I think that we should respect my belief," said Tim Lunsford, who stood up to address the general meeting of ACT UP on the night after the protest.

Tom Keane, the ACT UP member who crumbled the wafer, also spoke to the room, which was packed well beyond capacity with over 500 people, at ACT UP's largest meeting to date.

"I don't apologize for what I did," Keane said to scattered applause. "The

one thing I regret is that it has become a subject for the media. Even after 18 years of mass and a mother who teaches in Catholic school, I never imagined that it would flip people out the way it did."

Keane later told *OutWeek* that he wanted his action "to demonstrate in the strongest possible way to the church what they are doing to their own people by opposing safe sex education."

Meanwhile Back on the Street...

The demonstration outside on Fifth Avenue continued in the sub-freezing weather throughout the debacle inside.

The New York City Police Department said that 68 additional demonstrators were arrested for blocking the street at various points during the three-hour protest. Most were arrested for violations or misdemeanors, given summonses or desk appearance tickets respectively, and released within a few hours, according to Jill Harris, an ACT UP attorney.

But three men arrested at the outside protest were taken in on felony assault



COME ON EVERYBODY (BABY) DO THE CONGA
Cops hold back the crowd.

Photo: T.L. Litt

charges and held until Tuesday. Two were eventually arraigned on misdemeanors, but the third, Richard Deagle, faces charges of assaulting a police officer, rioting and inciting to riot. He was released late Tuesday afternoon.

The activists carried signs that read "Keep your mass off our ass," "Eternal life for Cardinal O'Connor—NOW!" and "Curb your dogma."

Flyers charged that Catholic bishops have overstepped the bounds between church and state by trying to force their

Every Sperm and Egg

LOS ANGELES—A different kind of Christmas carol greeted the congregations of four Roman Catholic churches on Dec. 10. An activist choir, complete with robes and golden halos fashioned from coat hangers hovering above their heads, sang outside churches with joyous gusto as members of ACT UP/Los Angeles, carrying signs critical of Los Angeles Archbishop Roger Mahony, passed out pamphlets and flyers on AIDS prevention.

The songs presented ranged from the light-hearted "We Gay Queens," sung to the tune of "We Three Kings" ("We Gay Queens from Hollywood are, bearing condoms, O yes we are/Vine and Fountain, magic Mountain, Schlepping from bar to bar/O bar of leather, bar so trite, bar with trendy neon bright/Westward speeding, hair receding, giving condoms left and right").

Also heard was the more critical "Hark! Archbishop Roger Speaks," which was sung to the tune of "Hark! The Herald Angels Sing" ("Hark! Archbishop Roger speaks: nix on condoms, nix on bleach/He thinks we should all abstain, cross our legs and go insane/Only when we want a child, can we get a little wild/Every sperm and egg we breed, one more Catholic mouth to feed/Mary didn't feel a thing, glory to the newborn King.")

ACT UP/LA targeted Mahony because of his statements during the National Conference of Bishops last month in Baltimore where, when introducing the bishops' policy statement rejecting the use of condoms as a means of preventing AIDS, he said, "Young people should avoid being trapped into the safe sex myth, which is both a lie and a fraud." The resulting American Catholic Bishops' Paper on AIDS said, "Chastity is the only morally correct and medically sure way to prevent the fatal disease."

—Sandy Dwyer

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Just Say Snow...



photo: Patsy Lynch

WASHINGTON—Braving the freezing cold and a snowstorm, over 30 AIDS and abortion-rights activists picketed the 100th anniversary celebration of Catholic University Dec. 12.

The gala event was attended by the five most recently elected U.S. cardinals, including New York's John O'Connor.

The protesters, from the National Organization for Women and Oppression Under Target or OUTI, a D.C.-based AIDS activist group, greeted their Eminences with signs reading "Keep your rosaries off my ovaries," and "Homosex is not a sin." —Patsy Lynch

morality on all Americans.

Catholicism and the Gay Community

The Catholic church opposes condom use by anyone in any circumstances because church teaching demands that every sexual act be "open to the possibility of procreation."

Since using a condom to prevent the transmission of disease would also prevent sperm from contacting an egg, Pope John Paul II said the devices violate God's plan for the universe and are sinful.

For the same reasons, all Catholics are forbidden from having gay sex, masturbat-

ing, engaging in oral sex to orgasm, or doing any other non-potentially-procreative sex act.

The church opposes abortion because it believes that at the moment a sperm contacts an egg, God instills a unique and sacred soul into the new creation.

Relations between the Catholic Church and gays have been on a downslide since 1986, when Rome's Sacred Congregation for the Doctrine of the Faith issued a letter asserting that a homosexual orientation is "more or less ordered toward intrinsic moral evil."

Previously, Rome had condemned homosexual acts but maintained that

merely being gay was "morally neutral"—a position that has allowed seminaries in recent years to ordain a high percentage of gay priests, as long as they promise to be celibate.

The 1986 letter also demanded that Catholic groups using Catholic buildings fully support all church teaching.

As a result, chapters of the gay/lesbian Catholic group Dignity were evicted from their parishes throughout the U.S. and Canada in the past two years.

Dignity's bylaws contradict church teaching by stating that gays can express their sexuality in a manner that is "consonant with Christ's teachings."

Members of Dignity/New York participated in the ACT UP demonstration, according to president Robert Pusilo. He said his group supported the action except for the disruption of mass, and added that the Cardinal "is hiding from the issues behind the Host."

A direct-action arm of Dignity, the Cathedral Project has protested monthly at St. Patrick's since the group was ousted from its parish two years ago. Cardinal O'Connor eventually secured a restraining order preventing the group from standing silently throughout mass. Since then, the project has celebrat-

ed "alternative liturgies" across the street.

"We support ACT UP because the church is dictating how non-Catholics should conduct their lives," Pusilo explained.

Pusilo said that he understood why ACT UP disrupted the church service, and added that the secular community cannot be expected to respect Catholic dogma.

"The church brings it down on its own head," he said. "It's like a fascist state. You cannot claim divine right when you abuse people the way the church does."

Mayor Koch, who is Jewish, attended

See ST. PATRICK'S on page 20

Liturgical Loophole?

NEW YORK — Robert Pusilo of Dignity, citing what appears to be an ecclesiastical technicality, said that activists may not have committed a "desecration" after all.

Pusilo said that at a recent theological discussion at a meeting of Dignity's board, seven of the 11 board members expressed the feeling that the "consecration" of the crumbled communion wafer may not have been "valid." (After a priest consecrates the wafer it is believed by Catholics to become the body of Christ.)

According to the Dignity members, by the time the Cardinal prayed over the wafers, he was already incensed by the actions of protestors.

"He carried that anger to the consecration," said Pusilo. "Christ cannot be called in anger."

For this reason, the seven members of Dignity believe that the communion wafer remained flat bread and did not become the body of Christ.

—Michelangelo Signorile

Protestant Reformation

HOBOKEN, New Jersey—The Episcopal Diocese of Newark, New Jersey announced on Dec. 11 that the Right Reverend John Shelby Spong, the Bishop of Newark, would celebrate a unique sacramental act at All Saints' Church in Hoboken on Saturday, Dec. 16, by ordaining an avowed, non-celibate gay man to the Episcopal priesthood.

The Reverend Robert Williams, an Episcopal deacon who has been together with his lover since 1985, is the founding director of The Oasis, a ministry of the diocese for gay men and lesbians.

Williams' ordination follows four years of exhaustive physical and psychological testing, evaluation and affirmation by the Commission on Ministry and the Standing Committee, a diocese's most powerful body.

"The difference between a deacon and a priest is that a priest may offer blessings," Williams told *Out-Week*. "I hope to now perform many blessings of same-sex couples and gay marriages."

When asked for a reaction to the recent demonstration outside St. Patrick's Cathedral, Williams replied, "I think it's great. I feel solidarity with those people. I wish I could have been there."

Commenting on some of the protesters' disruption of services, Williams called the mass "Cardinal O'Connor's primary vehicle to spread his bigotry." He added, "Disrupting the mass is the way to answer that. However, [the destruction of a Communion wafer] is disturbing, it makes me sad, although I understand why people get driven to that point. [But] even if the priest is a jerk, the sacrament is the sacrament."

Williams is not the first openly gay priest to be ordained in this church. In 1977, Reverend Ellen Barrett, a lesbian deacon, was ordained a priest by the Right Reverend Paul Moore, the Bishop of New York.

"The Newark Diocese is traditionally more liberal and progressive," explained Leslie C. Smith, a spokesperson for the diocese. "We respect scripture, tradition and reason equally, for the three sources of truth. Other Christian denominations tend to emphasize one area over another."

—Keith Miller

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ST. PATRICK'S from page 18

the mass, as did acting Police Commissioner Richard Condon. The next day, Koch called upon the city court system to "take the matter seriously." He told reporters Sunday that he was at mass to "defend the cathedral."

About 200 pro-life demonstrators came for the same purpose. They peacefully held signs on a corner opposite the ACT UP demonstration.

The demonstration captured the attention of the local print and broadcast media like no other event in the recent history of the gay or abortion rights movements. Photos of the protest ran on the front page of *Newsday*, *The Post*, *The Daily News* and the Metropolitan section of *The New York Times* on Monday. On Tuesday, the story remained on the cover of *Newsday* and *The Daily News*. ▼



THEN GENOCIDE IS THE TRUTH
Operation Rescuers on Fifth Avenue

Photo: Lee Snider/Photo Images

...It's Been Swell

NEW YORK—The city's tabloid-consuming public was able to gorge itself last week.

First came the feeding frenzy of media outrage that followed the disruption of Sunday mass at Saint Patrick's Cathedral. Then Leona Helmsley was sentenced to do time.

But those succulent stories were eclipsed by an even tastier dish: one that combines the staple ingredients of religion and sex with the spicy condiments of funds ill-used and public trust violated.

On Tuesday, Dec. 11, the *New York Post* broke the story: the Manhattan District Attorney's Office was conducting an investigation of the Reverend Bruce Ritter, the 62-year-old leader of Covenant House.

The organization, which was founded by Ritter in the late 60s, and which reportedly now runs 15 centers internationally and has an annual operating budget of \$85 million, provides shelter, counseling and financial help to teenage runaways, many of whom have been forced to earn their livelihood as prostitutes.

According to the *Post*, the inquiry was spurred by the allegations of a 20-year-old former male prostitute, who said that \$25,000 in Covenant House funds had been used to set him up in a Manhattan apartment and furnish him with \$200 a week in spending money, all at Ritter's direction.

By Thursday the story had substantially deepened.

"Tape Was Rolling" shrouded the *Post's* front-page headline, referring to the paper's claim that the young man, Timothy Warner, had carried a concealed tape recorder—provided by the DA's office—during a motor trip he had taken with Ritter in mid-November.

During that drive, according to the *Post's* report, Ritter told Warner, "I decided a long time ago that if God doesn't like me the way I am, then that's His problem."

The *Post's* story also detailed several other trips that Ritter and Warner supposedly took together, including a weekend jaunt to a cottage in Rhinebeck, New York, and their attendance together at the wedding of a member of Covenant House's staff.

On the night following that ceremony, which was held in Reading, Pennsylvania, Ritter and the young man slept in the same room at a local inn, according to the *Post*.

On Friday, the newspaper printed a photo of the motel.

Manhattan DA Robert Morgenthau has confirmed that a preliminary investigation into misuse of funds at Covenant House is being conducted.

Covenant House figured importantly in the Roman Catholic archdiocese's efforts, several years ago, to kill Executive Order 50, the predecessor to New York City's gay rights ordinance.

According to an *OutWeek* source, Covenant House had been "compelled" by the archdiocese—which exerts no official control over the organization—to join two other religious groups in threatening the city with a lawsuit if it were forced by Mayor Koch's order to employ workers without regard to sexual orientation.

Cardinal O'Connor was quoted in Thursday's *Post* story as lending "words of support for the beleaguered Father Ritter." In

a statement, O'Connor said that he had "seen nothing [from Ritter] but self-sacrifice and commitment to the most abandoned in our society."

And in a widely televised press conference held at Covenant House on Thursday, Ritter said that it had been "the most difficult week of my life." He apologized for what he called "mistaken judgment" in too closely befriending Warner, but categorically denied all allegations of sexual or financial misconduct.

—James Waller



Out Takes Massachusetts miracle?

BOSTON—In an ironic turn of events, the Massachusetts attorney general ruled Dec. 7 that a hostile amendment to the state's new lesbian and gay civil-rights ordinance makes the law ineligible to be placed on the referendum ballot. The decision dealt a major blow to the movement to repeal the law in the city's next general election.

Attorney General James Shannon cited an article in the state constitution that prohibits laws that "relate to religion" from appearing on the referendum ballot.

As originally drafted, the gay-rights bill—which amends the state civil-rights statute to include sexual orientation—did not deal with religion. But legislative opponents saddled the bill with a lengthy amendment that exempted religious institutions from the provisions of the law.

Supporters of the bill offered little resistance to this amendment—ostensibly because it did little more than re-word an exemption already contained in the civil-rights statute.

"It's a wonderful holiday present," Steven Tierney, co-chair of the Massachusetts Gay and Lesbian Political Caucus, said of Shannon's decision, "because the language that makes it ineligible for the referendum is language [the opponents] put in themselves."

But the irony of the decision was lost on backers of the recall campaign, who called the ruling "specious" and "frivolous," and charged that pro-gay legislators had purposefully allowed the apparently hostile amendment to be added to the bill.

Neither confirming nor denying the existence of such a scheme, Tierney acknowledged that bill supporters "were aware" of the constitutional article concerning referendum petition exemptions. Members of Citizens for Family First, which coordinated the referendum drive, have vowed to appeal the attorney general's decision.

The gay rights law, which was signed by Governor Michael Dukakis Nov. 13, is scheduled to go into effect on Feb. 13, and will prohibit discrimination based on sexual orientation in the areas of employment, housing, credit and public accom-

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Out Takes

modations. Massachusetts is only the second state in the union, after Wisconsin, to pass such a law.

—Masha Gessen

'69 sodomy conviction reversed

NEW YORK—On Dec. 1, a state trial court cleared the record of a New York state man who had been convicted on sodomy related charges in 1969, allowing him to go forward with his application to work overseas.

The man, whose identity was not revealed, pleaded guilty to one count of "loitering for the purpose of engaging in deviate sexual intercourse" in 1969, in exchange for the dismissal of "consensual sodomy" charges against him. Although both laws were ruled unconstitutional by the state supreme court years ago, the conviction had remained on the man's record for 20 years.

The archaic charge came up recently when the man was required to obtain a "good conduct certificate" from local police, indicating that he had no prior criminal record, in order to take a job overseas in Portugal. When he received the certificate, however, the conviction appeared on the document.

After contacting Lambda Legal Defense and Education Fund, staff attorneys appraised the Manhattan District Attorney's Office of the situation and the reversal of the law under which the conviction was obtained. After negotiations, the DA's office agreed to clear and seal the man's record, and pledged to do so for others with convictions on the outmoded law.

In addition to New York State, Iowa and Pennsylvania also once had sodomy laws on the books which were declared unconstitutional by their state supreme courts. Lambda is currently handling a legal challenge to Michigan's sodomy law.

At present, 24 states and the District of Columbia maintain statutes outlawing oral-genital and anal-genital contact, seven of which are limited to same-sex partners.

—Cliff O'Neill

More gay cops

LOS ANGELES—Two Los Angeles Police Department officers on active duty have charged that they have been harassed and discriminated against by the LAPD because they are perceived to be gay and lesbian. The officers, who out of fear of reprisal are referred to as John Doe-1 and John Doe-2, have joined in the pending discrimination lawsuit filed in September 1988 against the LAPD and the city by ex-LAPD officer Mitchell Grobeson.

Attorney Dan Stormer of the public interest law firm of Litt & Stormer, who is representing Grobeson and the other officers, said that this is the first time active duty officers have filed suit against their own department.

Also joining in the suit is an ex-LAPD Police Academy cadet who withdrew from the academy because of the alleged anti-gay bias and actions of the police trainers and other recruits.

Stormer released copies of sworn declarations from both active duty officers, Grobeson, an active duty officer who is not joining the suit, and others, that state specific instances of harassment.

An interview was granted to the media by Doe-2 following the Nov. 21 press conference with the condition that her face not be seen or photographed. Sitting in a high-backed chair with her back to reporters, she said she believed that the policy of discrimination against gay and lesbian officers comes directly from the top of the department, referring to Police Chief Daryl Gates and his deputy commander R.L. Vernon, who are also both accused of making religion-inspired homophobic statements and policies by a former LAPD commander, Kenneth Hickman, who is now Chief of Police in Monterey Park, California, in a sworn deposition by Hickman.

Doe-2 said that ever since the rumor surfaced at the police academy that she was a lesbian, she has been subjected to being called derogatory names, ostracized and given the least desirable duties. On one specific occasion she said that officers failed to respond for more than 15 min-

utes to her calls for backup when she was in foot pursuit of a crime suspect.

"Within the department there's a feeling of animosity toward gay and lesbian officers working the same car, changing in the same locker room and things of that sort," Doe-2 added.

According to Grobeson's statement, one of the most alarming threats against an officer suspected of being gay was when his partner described in detail how he would kill that officer during a search of a blacked-out location, coming up behind him in the dark and shooting him in the back of the head.

"The officer explained to me that his defense would be that due to the darkness and heightened possibility of a confrontation with an armed felon, he had not recognized the other officer and had shot him under the mistaken impression that he was the suspect.

"This same officer admitted that he had never met the officer but planned to do this, nevertheless, because he was a 'fag.' Grobeson was also denied backup on several occasions during life threatening situations, he claims.

According to Jon Davidson, a staff attorney with the American Civil Liberties Union of Southern California, which had filed an *amicus* brief with the court, the police department sports one of the worst examples of employment discrimination in the state. "We find that particularly troubling because [the police department] is an arm of the government, and the California Supreme Court has said in unequivocal terms that it is unconstitutional for any arm of the government to discriminate on the basis of sexual orientation," Davidson said.

—Sandy Dwyer

Mail-order brides (and grooms)

WASHINGTON—In the wake of the failure of San Francisco's domestic partnership law to survive a repeal referendum on election day, the Human Rights Campaign Fund has decided to develop a

nationwide family registry program to build grass roots support for the concept of lesbian and gay families.

HRCF hopes the registry will play an important role in establishing national support for domestic partnership laws and changes in federal law to end discrimination against lesbian and gay relationships.

"We can no longer wait for lesbian and gay men in long-term loving relationships to be validated and acknowledged by this country's legislative and political bodies," HRCF executive director Tim McFeeley stated in announcing plans for a



KATHLEEN STOLL Photo: Patsy Lynch

National Family Registry. "The lesbian and gay community is going to have to lay the groundwork first."

Along with Kathleen Stoll, Director of HRCF's Lesbian Issues and Outreach Project, McFeeley announced the creation of the registry which will be maintained by the Campaign Fund in Washington. "Self identified lesbian and gay families—defined broadly as our most important close relationships—can register with the National Family Registry," Stoll stated.

"These family units are not limited to traditional domestic partnerships or two-person couples," she noted. "We want to encompass a broader definition of family. While we recognize that this is an ambitious effort, we are committed to taking the steps needed to end discrimination against the families created by lesbians and gays," Stoll added.

The two said that the registry increases the visibility of lesbian and gay families and "recaptures the term 'family' from the right wing."

"It is clear that the general public has not yet moved to the point where it is willing to affirm lesbian and gay families," McFeeley commented. "What we can do with the registry is educate the public so

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Out Takes

that they will understand that many lesbians and gays have families which are as important to us as the families of heterosexuals are to them."

Plans for the organization of the registry are currently underway. Lesbians and gays who would like to participate should contact Stoll at (202) 628-4160. HRCF plans to launch the National Family Registry on February 14, 1989, Valentine's Day.

Feds set AIDS funds

WASHINGTON—Secretary of Health and Human Services Dr. Louis W. Sullivan has reached a compromise with the Office of Management and Budget on its cuts to his proposed 1991 budgets for the nation's federal AIDS programs, the National Institutes of Health and the Food and Drug Administration, *The Washington Post* revealed Dec. 12.

After a heated dispute between Sullivan and OMB Director Richard D. Darman over proposed reductions in the budgets of a host of social programs identified as "priorities" by the Bush Administration, several cuts to the proposed 1991 Health and Human Services budget were reduced, but not eliminated.

As part of the agreement, AIDS programs will be funded at \$1.7 billion, a compromise between Sullivan's \$1.75 request and Darman's \$1.6 figure, which would have been identical with congressionally approved 1990 funding.

AIDS activists, however, are expressing extreme disappointment over the \$100 million increase over last year's approved AIDS budget, a raise they are calling much too meager.

Jeff Levi, lobbyist for the Gay Men's Health Crisis, said the funding does not permit a level of growth that is needed, particularly on the health care side.

Calling Sullivan's \$1.75 billion request "completely unjustifiable," Gregory King, communications director for the Human Rights Campaign Fund, indicated that the AIDS budget should be "at least double that figure."

"I guess at some level," said Tom Sheridan, lobbyist for the AIDS Action Council, "we're grateful Secretary Sullivan decided to challenge OMB...and [to] indicate to OMB and back to the president

that rhetoric has to be met at some level with substance. And the substance of that is dollars."

"On the other hand," he added, "it is most unfortunate that HHS this year submitted a budget to OMB that was far less than the necessary funding needed on AIDS for next year."

Last year, under former Secretary Otis Bowen, the HHS Department proposed a \$2.1 billion budget which was eventually narrowed to \$1.6 by the Reagan and Bush Administrations.

After mandatory Gramm-Rudman budget cuts are calculated into the approved 1990 funding, actual AIDS dollars will total \$1.57 billion this year.

Also as part of the tentative HHS/OMB budget compromise, the National Institutes of Health will be funded at Sullivan's full request of just over \$7 billion. Darman had earlier suggested funding that agency at \$6.6 billion with the agency being made to compete with others for any additional funds it might need.

—Cliff O'Neill

Feds discover AIDS

WASHINGTON—The National AIDS Commission's early release of its first report December 6 to President George Bush and Congressional leaders prompted qualified praise from AIDS activists, some of whom called the findings old news, and calls for government action from many gay organizations.

The seven-page document, issued eight months before it was due, called for urgent action from the Bush administration to fix a "singularly unresponsive" system of health care delivery and financing for persons with AIDS and HIV infection.

Obstacles the report outlined include growing complacency towards the epidemic, lack of a national strategy to repair a care system faltering on its own and a federal drug plan that fails to factor in the impact of HIV's spread among intravenous drug users.

"I'm glad it's out early, but I don't think it said anything we have not said already," said Michael Meridan, head of the National Association of People with AIDS.

"They hit the nail right on the head when they described care as the single

most important issue yet unresolved and unattempted at the federal level," said Tom Sheridan, director of public policy at AIDS Action Council (AAC). "But a year ago, [we] met with the president and his transition team and laid out this issues."

Even commission vice chair Dr. David Rogers acknowledged on the PBS "MacNeil-Lehrer Newshour" that the report's only new finding was "the tragedy's magnitude for so many people."

The independent commission was created by Congress to study development of "a national consensus" on AIDS policy. Since taking office August 3, it has held four days of hearings here, consulted experts, visited the community-based Whitman-Walker AIDS clinic, conducted research and reviewed relevant issues. Twelve voting members include Larry Kessler, a gay man, and Belinda Mason, president of the National Association of People with AIDS.

The report points to an alarming pattern of HIV infection evolving into "crisis proportions among the young, the poor and many minority communities," yet to date, "there is no national policy or plan, and no national voice."

Commission chair Dr. June Osborn, M.D., said she made sure a copy was sent to Robert C. Byrd, president pro tem of the Senate; Tom Foley, Speaker of the House; majority leaders George Mitchell and Richard Gephardt, and minority leaders Bob Dole and Robert Michel.

Sheridan said he "welcomed the assertive posture and urgency" indicating this commission will not be one with a "business-as-usual agenda" that issues perfunctory reports and goes home. "They plan to be invested, involved and responsive like we've never seen before on any issue," from a federal fact-finding body, he predicted. His lobby is the voice here for over 700 local AIDS service providers around the U.S. It leads a coalition of over 150 members, National Organizations Responding to AIDS (NORA).

AIDS activists say that the number of people with AIDS, over 112,000 since counting began in 1981, will double in only 12 months.

The commission listed five initial steps to begin solving problems of health care delivery:

- * recognize that a crisis situation exists in many cities
- * create a "flexible, patient-oriented, comprehensive" care system
- * consider opening regional centers of HIV care

* create units that treat people who have both HIV infection and drug addiction

* provide comprehensive care under one roof

The commission also warned that "there is a dangerous, perhaps even growing, complacency in our country toward an epidemic that many people want to believe is over."

Eric Engstrom, the new executive director of the National Aids Network, agreed. "People are tired of hearing about AIDS," he said. "We need to keep pushing people to understand that the issues AIDS raises affect the entire community, not just people with AIDS."

—John Zeh

AIDS, sodomy and you

ATLANTA—Hundreds of lesbian, gay and AIDS activists from around the country will converge on Atlanta for two days of protest this January. A demonstration at the Georgia State Capitol to demand repeal of sodomy laws in 25 states, and a march on the Center for Disease Control (CDC) outside Atlanta on January 9 to demand expansion of the definition of

MORE OUT TAKES, PAGE 30

AIDS beyond its current and largely arbitrary categories of "AIDS" and "AIDS Related Complex," are planned, according to sources in ACT UP. The January 8 march will coincide with the opening day of the 1990 Georgia legislature.

The activists chose Atlanta because the U.S. Supreme Court's 1986 decision in *Bowers v. Hardwick*, which upheld the Georgia law regulating private, consensual sexual behavior between adults which makes sex between men illegal.

"The sodomy law has existed since 1816," said ACT UP member Judy Siff in a telephone interview with *OurWeek*. "This archaic piece of stupidity creates a climate of violence, and suggests gay people's lives are not valuable."

The Georgia law provides for up to 20 years' imprisonment for conviction of a sodomy offense, a sentence that exceeds the maximum penalties for armed robbery or rape. The ruling has been used as justification to prevent AIDS educators from distributing safer sex information and con-

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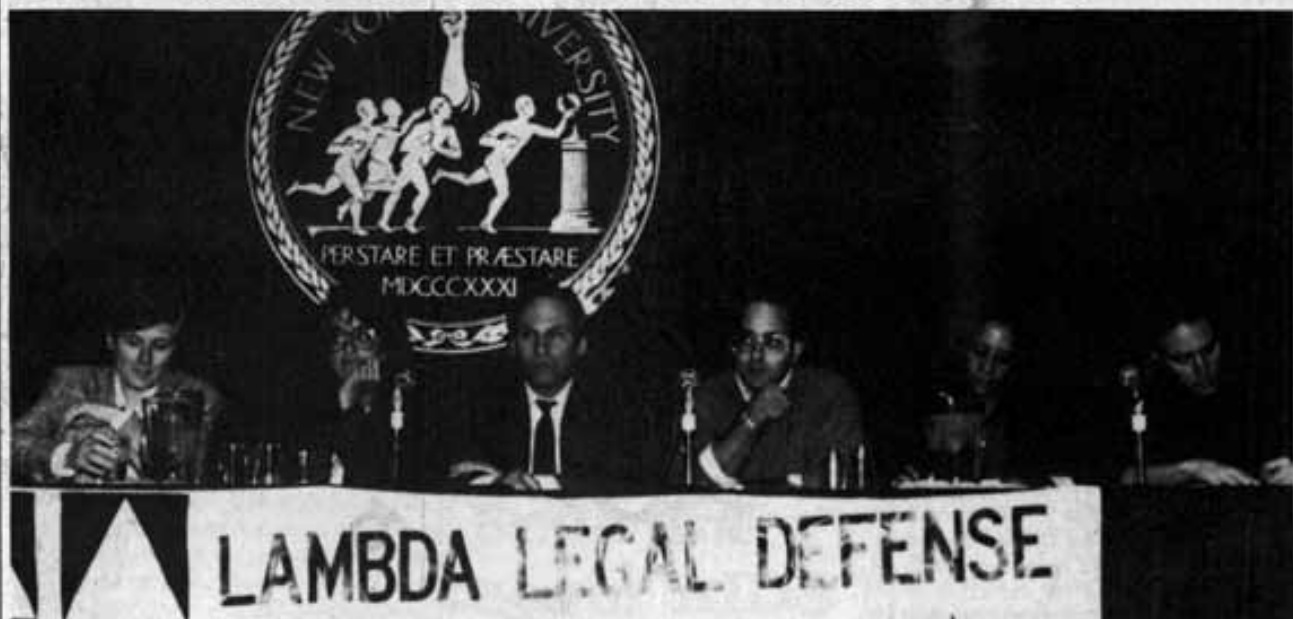
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Lawyers Peer Across the Threshold of a Decade



LEGAL EAGLES

Photo: Desi Del Valle

Left to right: Nan Hunter, Linda Delaney, Tom Stoddard, Evan Wolfson, Sandra Lowe, David Barr

by Jon Nalley

NEW YORK—"Despite the occasional defeats, it has been a year of advance," Lambda Legal Defense and Education Fund Executive Director Thomas B. Stoddard told several dozen who braved the wind chill on December 4 to attend a year-end review of legal issues facing the lesbian and gay community. Sponsored by Lambda and moderated by legal director and National Lawyers Guild vice president Paula Ettelbrick, the forum at New York University Law School's Tischman Auditorium included attorneys on staff or cooperating with that organization.

Stoddard, who is also an adjunct associate professor of law at NYU Law School, cited three major developments to back up his assessment: The *Braschi v. Stahl Associates* decision in which the New York State Court of

Appeals ruled that non-traditional family must be recognized under New York City's rent control laws; Massachusetts becoming the second state to pass an antidiscrimination ordinance protecting lesbians and gays; and political advances at the Food and Drug Administration—particularly the mandating of a parallel track to speed the drug approval process—were seen

NEWS FOCUS

as positive indicators by Stoddard.

Minor but important advances, Stoddard added, were passage of gay rights laws in Chicago (ten percent of all Americans now live under protective statutes covering sexual orientation) and legal cases regarding AIDS. Further, he pointed out that Gallup polls now indicate a 71 percent sup-

port for equal job rights for lesbians and gays while a near majority—or clear plurality—support decriminalization for homosexual acts.

On the downside, Stoddard said he saw the Helms Amendment on National Endowment for the Arts funding, the passage of the Armstrong Amendment (severely limiting the District of Columbia's ability to enforce its human rights law in regards to religious institutions such as Georgetown University) and open lesbian Miriam Ben-Shalom's loss before the 7th Circuit Court on her attempt at military reenlistment as major problems.

The military provided "a mixed bag" on lesbian and gay issues, according to Lambda staff attorney Sandra Lowe, who is Joseph Steffan's co-counsel in his lawsuit against the U.S. Naval Academy. Urging against


See LAWYERS on page 69

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"THREE LITTLE MAIDS WHO, ALL UNWARY/ COME FROM THE LADIES' SEMINARY"

Unholy trinity outside St. Pat's

Photo: Lee Snider/Photo Images

by James Waller

The *New York Times* neglected the incident in the next day's coverage, but the tabloids, which take blasphemy seriously, blared it across their front pages. One of the protesters present inside Saint Patrick's Cathedral two Sundays ago went to the rail as if to receive communion. But when the host was placed in his hand, he crumbled it into pieces and let them fall to the floor.

When you tamper with the holy, you do it at your own peril. I doubt that many of the Catholics—or others, Christian or not—who were offended by the protester's desecration of the host actually believe in the dogma of transubstantiation.

But however much we may be tempted to scoff at mysteries, there

are things in religion that run much deeper than anything that can be put into words.

I, too, was more than a little offended by it. I wasn't there, I didn't see it. I was outside the church, ostensibly covering the ACT UP/WHAM!-organized demo, but actually wondering whether feeling would ever return to my hands, which were freezing immovably solid in that morning's bitter temperature.

I was glad there were demonstra-

POINT

tors inside the church. But when I heard about this particular act on the part of only one protester, I was disturbed.

I shouldn't be surprised by the scope of my own reaction, given how that tiny incident led to such a tonnage of bad press. But let the tabloids and talk-shows do what they will: We

can only regret that those citizens of TV-land who were already convinced that lesbians and gay men are Satanists have been handed another faggot to pile on their Inquisitorial fires.

But a lot of the anti-Catholic or, more broadly, antireligious sentiment and rhetoric of many "politically correct" homosexuals is myopic, irrelevant to the cause of gay liberation, and, too often, so much sour grapes.

I guess I thought when I first heard of what had occurred, well, here's a guy who's getting his personal rocks off, doing something he's always wanted to do, paying them back for what they've done to him.

Not that it wouldn't have been fun—or at least thrilling—to do what he did. Vandalism, for instance, is fun, but as a political tactic it's both morally and strategically questionable.

That one sacrilegious act at the altar rail made me wonder to what extent we're capable of separating the personal damages inflicted on us by our religious traditions from our political opposition to specific policies being pursued by religious activists such as Cardinal O'Connor.

I despise the hypocrisy of the church. I hate the platitudinous Roman Catholic sexual morality that draws the simpleminded equation that abortion = murder. I detest the "just say no" sloganeering proposed as an adequate substitute for life-saving instruction in the use of condoms.

I think that Operation Rescue performs the devil's work, and I find Cardinal O'Connor a very dangerous man—and a monstrously clever media-monger. (He made sure, for example, that there was a *New York Post* photographer on hand when he

See POINT on page 30

An Atheist Ex-Seminarian at Mass

by Rex Wockner

The assignment to cover the now infamous "Stop the Church" demo at St. Patrick's had left me uneasy for several weeks prior to Dec. 10.

I had not been inside a Catholic church since 1984 when I left the seminary after deciding, one-by-one:

- * that gay sex is good,
- * that the Pope is not infallible,
- * that Catholic dogmas on Jesus' divinity are internally contradictory,
- * and, finally, that a casual look at the world I live in suggests that the omnipotent, omniscient and omnipresent god of Christianity does not exist.

By now, my seminary days seem like another life on another planet.

But one emotion has stuck with me throughout the years—a periodic sick feeling in my gut that I knew would surge up during the St. Pat's mass.

Both of my seminaries—St. Meinrad College in St. Meinrad, Indiana and the University of St. Mary of the Lake in Mundelein, Illinois—were 60 percent to 70 percent gay.

About half of the men—30 percent to 35 percent of the students—were out-of-the-closet. At St. Meinrad, we were called "the Family." We had regular tables at the campus bar, the Unstable.

Later, the year I was at St. Mary of the Lake, tensions between gay students and the few heterosexuals exploded and we had a major campus symposium at which the straights were told by seminary officials to be more tolerant of the gays.

Among much else, the straights were angry about the seminary double-standard. Gay students, they pointed out, were permitted discrete romantic affairs while straights got in



SAINT OR SINNER?
Died in, carried out.

Photo: Rex Wockner

trouble for having women in their dorm rooms.

This is how things stand today in the Archdiocese of New York, of course. Fr. Andrew Greeley, a heterosexual, wrote an article this fall for the *National Catholic Reporter* complaining that Catholic rectories are becoming "lavender houses."

He complained about a "national network" of actively homosexual clergy.

Father is a little slow to catch on to trends. The network has had its own newsletter for years.

So, knowing all this, and more,

nie anyway.

But with my personal history and my double insider's perspective, all I saw were my gay friends sitting out in the congregation fighting for their lives and then the gay priests (whose justifications and excuses I know intimately) standing up at the altar lending support to the anti-condom death campaign.

I felt sick. But even more, I felt terribly embarrassed and terribly sorry to have ever been connected with such an unconscionable hypocritical institution.

I flashed back to the week at St.

Mary of the Lake when two of the deacons who were going to take their vow of celibacy a few days later were caught at the glory holes at the adult

bookstore on the interstate just over the Wisconsin line.

Humans are by nature contradictory. Many of us probably have things in our past or present similar to being a sexually active celibate who preaches against condoms but uses them.

If it weren't for the feeling in my

See **COUNTERPOINT** on page 30

COUNTERPOINT

there I am at mass in St. Pat's.

As the throngs of concelebrating priests process directly past the media corner, I look directly at each one and sense that many are gay (you know how that goes).

In a way, of course, this is neither a big deal nor hot news. Who cares what Father does with his wee-

POINT from page 28

"purified" the cathedral on the Monday following the protest.)

But I'm getting tired of the queens who drag out the nun's suits for every demonstration. (I'm not sure the combination of a mustache and a habit is all that endlessly amusing, and I'm even less certain that most nuns deserve to be the butt of this very facile joke.) Beyond this, I'm irritated by those who insist on viewing Catholicism—or Christianity, or religion—as The Enemy.

The unlucky fact, for its detractors, is that Catholicism, like many institutions, is a complicated mixture of the bad and the good: not just John Paul II but also John XXIII, not just John O'Connor but also Ernesto Romero, not just the carbuncular Operation Rescue fanatic but also (as much as the Vatican may hate it) the ordinary, churchgoing woman who swallows her birth control pill with her communion wafer.

I couldn't live under the contradictions that woman suffers, but I'm familiar enough with the moral contradictions in my own life to keep from simply branding her a hypocrite.

The host-crumble's gesture undermined the importance of much of what else went on inside and outside the Cathedral two Sundays ago. But no matter how well thought out his decision, it was still ill-considered.

Unlike the die-in that took place in the cathedral's center aisle—a pretty provocative, though legitimate, act—it did not invite Saint Patrick's parishioners to think deeply about their bishop's stance on matters of life and death. Instead, it spit in their faces. It constituted an insult that from the parishioners' point of view must have seemed every bit as invasive as the Cardinal's own pronouncements seem to us. Christians are, after all, called on to respond to appeals to conscience, but they react very badly to acts they consider persecution.

I hardly consider the act of ripping apart a sliver of tasteless, glutinous "bread" to be anywhere near as evil as the Catholic church's "compassionate" attempt to force gay men to lead celibate lives, or the contempt for women's lives it demonstrates in

its effort to put an end to abortion rights.

But I do think that what the protestor did was wrong, besides being unwise. People seriously misunderstand religion if they can't see how awful this eensy-teensy little action of destroying a wafer appears to many believing Catholics. Whether it's hocus-pocus or "mere" metaphor, the eucharist is the *central* ritual of Christianity.

And even I, non-Catholic semi-believer that I am, feel assaulted by the gesture, because it tells me that the small but important bit of meaning that I have occasionally been able to steal from my own participation in the mass hasn't really been worth anything.

To deliberately, publicly profane the communion rite lies far outside any political agenda to which I'd lend my support. By way of comparison, the act of wafer-desecration is more or less equivalent to walking into a synagogue and torching the Torah, which, no matter how much damage Judaism has done us, would be a gesture few of us would applaud.

Funny how powerful an act of blasphemy—even nowadays—turns out to be. ▼

COUNTERPOINT from page 29

gut, I'd probably just let the matter drop and leave the gay priests to bask in their hard-won integration of contradictions.

But according to the Myers-Briggs Personality Indicator—a psychological test seminars administer—I'm a *feeler*, not a *thinker*.

And my emotions side with ACT UP in chanting, "Fuck you, brothers."

We have grown used to hearing ACT UP shout: "We die, they do nothing."

But in the case of these priests, it's something worse: We die, and our gay brothers reload the automatic rifles.

Once you absorb this *fact*, you realize that smashing up a piece of Jesus-bread was a surprisingly restrained protest.

I'm surprised somebody didn't smash the whole tabernacle.

...as a beginning. ▼

OUT TAKES from page 25

doms on the grounds that such material condones "illegal" behavior, and was recently cited as grounds for a lesbian mother to lose custody of her child. "She was found to be an unfit mother because, being a lesbian, she was considered a felon," said Siff.

ACT UP plans to bring pillows and blankets to "make their beds" on the Capitol steps and stage bed races as well. "If the legislature is so interested in what we do in bed, we'll bring our beds to the legislature and show them," said action coordinator Chip Rowen.

According to the current CDC definition, there are more than 100,000 people with "AIDS." But ACT UP estimates that up to 35 percent of people hospitalized with HIV-related illnesses did not fit into even the CDC's expanded definitions. "The reality of this is that the definition as written describes symptoms in gay white males," continued Rowen, an attorney and an Atlanta resident. "It would reflect what's really happening out there: that the symptoms are different in different groups of people."

"[The CDC] is grossly undercounting women and people of color," continued Siff. "They are not being diagnosed, not being treated, and therefore, dying more quickly." CDC officials will be presented with a detailed list of demands for expanding its epidemiological definitions.

ACT UP/Atlanta is coordinating both actions. For information about transportation, housing and logistics, contact Chip Rowen, ACT UP/Atlanta, 685 Argonne Street, Atlanta, GA 30308, (404) 873-1097.

—Keith Miller

African gay group grows

MONROVIA, Liberia—What may be the only African gay group outside of South Africa has grown to 68 members since five men attended its first meeting a year-and-a-half ago.

Club Lambda was founded in April 1988 by Washington, D.C. Peace Corps volunteer Tom Myers, who said he "waited until I saw the spark and then blew on the spark really hard to start the fire."

Myers says "Liberian gay men and lesbians suffer ferocious oppression [as a result of] socially ingrained machismo in heterosexual men and a Christian fundamentalism propagated by American missionaries.

"The oppression," he explained, "includes ostracism by family, friends and associates; harassment from security police and militia; imprisonment merely for being homosexual; and blackmail."

Myers recalled one instance in which two club members were arrested in a taxi cab, taken to the presidential palace and held in the "dungeon" for 24 hours, "just to let them know who was boss and that they better not try anything big."

"Liberian gays face criminal prosecution, soldiers expect blackmail, club meetings are raided—continual harassment," Myers said. "There's not too many Peace Corps volunteers who had to look down the barrels of M-16s."

Soldiers regularly stand outside Club Lambda's meetings yelling "punk," Liberian slang for "faggot."

When Club Lambda first started, according to Myers, Liberian gays "were full of idealism and optimism. It was going to be this big, wonderful thing that was going to change their lives," he said. "But they finally realized it will take a lot longer and a lot bigger organization to really make changes."

"Now they're trying to build from inside," Myers continued. "Pride, self-esteem, confidence, the ability to stand up and say, 'I'm not bad, I'm not evil, I'm not a horrible person like they tell me I am.'"

Myers first connected with the Monrovia gay underground by "a stroke of luck. [Someone else] in the Peace Corps there was gay and he introduced me," Myers said. "It was like 200 years ago, all word of mouth. It was like stepping into 'The Twilight Zone.' There were just certain people that you got to know."

Club Lambda's current goals include outreach to lesbians, AIDS education and awareness, the formation of support groups to discuss personal problems and a gay social event at least once each month. The group has also started raising money to build a "clubhouse," Myers said.

Liberia has a population of about 2,400,000, 75 percent of whom follow animistic religions. Fifteen percent of the population is Moslem and ten percent is Christian.

The country was founded by the U.S. National Colonization Society in 1822 as a home for liberated American slaves. Only about 25 percent of the population can read and write.

Those wishing to contact Club Lambda should write to P.O. Box 1954, Monrovia, Liberia; or phone Myers at (202) 332-3923.

—Rex Wockner

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GLAAD TIDINGS

UFT Blind to Anti-Gay Assaults

In a United Federation of Teachers (UFT) *Bulletin* published earlier this fall, it was reported that the UFT Executive Board decided to issue the following statement in reaction to a September bias attack on three Brooklyn College students:

"There is no place in a multicultural society like ours for intolerance of any kind, but most deplorable is the hatred that is expressed in physical assaults on innocent people simply because of the color of their skin, their ethnic heritage or their religious beliefs. Just as we spoke out against the murder of Yusuf Hawkins, the UFT condemns the October 6 attack on the three Jewish Brooklyn College students. For the sake of our children, who will inherit the city's future, such bigotry and violence must stop."

It's a commendable statement, at least on its face. But nowhere does it acknowledge the many physical attacks on those perceived to be gay or lesbian, in spite of the fact that we are the most frequent victims of hate-motivated assaults.

We understand from an active member of the UFT that the marginalization of gay and lesbian concerns is a recurrent problem with the union's programs. Evidently, many at the UFT are sensitive to educating around issues of diversity and committed to confronting bigotry; however, as is the case with many liberal institutions, their definition of what constitutes "acceptable" diversity leaves gays and lesbians out in the cold.

The members of the UFT are in a

unique position to make a difference where homophobia is concerned. More than anybody else, they come into daily contact with those who are primarily responsible for the violence against gays and lesbians: boys in their teens. Demand that the UFT take a stand against anti-gay bigotry, and that they take demonstrative action to educate their charges that gay-bashing is bad, and that acceptance of different lifestyles is good.

Some of the things they could do: demand that all prejudice reduction materials developed for use in the schools specifically mention homophobia (material developed in New York State for this purpose does not); endorse, and lobby for proposed legislation aimed at punishing perpetrators of bias crimes, including those motivated by anti-gay bigotry; encourage schools to develop support programs for gay and lesbian teens, who, as a group, have the highest rate of teen suicide.

Write Sandra Feldman, President, United Federation of Teachers, 260 Park Avenue South, New York, NY 10010. The UFT's phone number is (212) 777-7500.

Working Assets Silent on Gay TV

Here's another example of a progressive organization putting on its blinders where gay and lesbian issues are concerned.

Working Assets provides a socially responsible credit card. For every dollar its members charge, a donation is made to one of many wonderful progressive organizations that the member may choose from. Among the organizations that have written Working Assets to thank them for their good work: the ACLU, Amnesty International, Children's Defense Fund and our very own Lambda Legal Defense Fund.

We don't want to denigrate the company's good deeds. But we weren't very happy with the cover ar-

ticle of a recent edition of *Card Courier* (the Working Assets newsletter), that rendered gays and lesbians invisible.

The article was about a campaign launched by a group called Christian Leaders for Responsible Television (CLEAR-TV) against television programs (and their commercial sponsors) that deal with subjects such as birth control, sex and abortion. In particular, it highlighted ABC's *thirtysomething* (complete with a photograph on the front page) and the recent program, *Roe v. Wade*. The article concluded by appealing to readers to affirm their desire to see controversial ideas aired on public airwaves. So far so good.

BUT, nowhere does it mention the reason that *thirtysomething* is under attack for its inclusion of gay and lesbian material. And that recently, in response to right-wing agitation, ABC television lost \$1.5 million in advertising on a single episode that showed two men in bed (they weren't doing anything, honest). More on *thirtysomething* in a future column.

AND, while the article supplies addresses of television stations and sponsors where concerned Working Asset credit card holders can air their progressive views, most of the information supplied relates to the program *Roe v. Wade*. One of the two remaining companies listed is the Mennen Company, but nowhere does it mention that Mennen was very publicly targeted last year for its sponsorship of ABC's *Heartbeat*, a program that featured television's first recurring lesbian character.

Working Assets is aggressively pro-choice, pro-peace, pro-child and pro-environment. From what we can tell, they are silently pro-gay and pro-lesbian. This is not enough!

Write to Jane Ashley and Peter Barnes, Presidents, Working Assets Funding Service, 230 California Street, San Francisco, CA 94111.

—by Tom Ruggiero
and Karin Schwartz

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Out Law

On Naming Names In Print

by Arthur S. Leonard

During his recent national tour to promote his new book, gay author Armistead Maupin presented a dilemma to gay journalists. Maupin insisted on naming closeted entertainment and fashion industry executives in his interviews. Should the lesbian and gay press print those interviews with names intact? What exposure would they have to legal liability if they did so?

The first question concerns policy and strategy issues beyond the scope of this column, but the second is right up our alley. If a newspaper prints a statement that you are gay or that you are believed to be gay, can you sue the newspaper and expect to win damages? A firm answer to that question is not available because, among other things, the ultimate determination in such a case may be up to a jury. Some answers can be suggested, however, about legal issues that would lead to a jury determination or would dominate in an appeal of a jury decision.

Tort law provides the general domain for our consideration. Torts govern the circumstances under which somebody who causes an injury will be held liable to pay damages. Some categories of torts which might apply to a publication about somebody's sexual orientation could include invasion of privacy, intentional infliction of emotional distress, or libel. Invasion of privacy is primarily concerned with unauthorized commercial exploitation of an individual's name and personality, or physical intrusion into their body or private effects, although this area of the law is haltingly expanding into other areas. Intentional infliction of emotional distress, a newly recognized tort in some states, involves circumstances where one person intentionally engages in conduct which causes severe emotional

distress (usually manifested in physical symptoms) to another, and might apply to a publication about somebody's sexual orientation, although this area of the law is not well enough developed yet to predict wide impact for such a tort.

The most relevant tort is libel, which involves a false written publication which, according to New York courts, "tends to expose the plaintiff to public contempt, ridicule, aversion or disgrace, or induce an evil opinion of him in the minds of right-thinking persons, and to deprive him of their friendly intercourse in society." I emphasize "false" because a truthful report that somebody is gay cannot be the basis for damages for libel, but I also emphasize that "truth" is not what you "know" to be "true" but rather what can be proved to the satisfaction of a jury based on direct evidence in a court of law.

There are actually two distinct torts dealing with injurious false statements: libel and slander. They are collectively called "defamation," which, as the word implies, involves damaging an individual's reputation. The difference between the two is that slander involves spoken falsehoods, while libel involves written falsehoods which are published. Although not all states agree on this, in New York spoken falsehoods on television or radio are considered libel rather than slander as a form of electronic writing analogous to a newspaper or magazine.

Another difference between libel and slander is that defamatory words which are spoken do not usually give rise to liability unless the defamed person can prove an actual injury, referred to as "special damages." However, if the words fall into a special category of particularly hurtful language which is considered slander "per se," such proof is unnecessary. Caselaw is mixed on the issue, but in New York it apparently is not slanderous "per se" to call somebody a homosexual. By contrast, defamatory writing, especially when likely to come to the attention of large

numbers of media consumers, is always presumed to be injurious, and no "special damages" need be shown.

Despite all the gains in public acceptance that gay people have achieved, recent New York cases indicate that falsely printing that somebody is gay or lesbian constitutes libel "per se," because a significant portion of the population continues to view homosexuality as a negative thing. A quick search of national caselaw indicates that most of the relevant cases on this issue have been decided in New York.

Perhaps the most important recent decision is *Matherson v. Marchello*, 473 N.Y.Supp.2d 998, a 1984 Appellate Division ruling concerning a radio broadcast on WBAB during which a singing group called "The Good Rats" strongly implied that the owner of a nightclub was gay and that his wife had "fooled around" with one of the members of the singing group. Justice Vito Titone (author of an important opinion in the *Braschi* case this past summer concerning gay families), then an appellate division judge, determined for that court that the club owner's lawsuit should go to the jury. A trial judge in Suffolk County had dismissed the case on the ground that a defamatory radio broadcast was not a written libel, and since the plaintiffs had not alleged "special damages" the case should be dismissed. An important part of Titone's ruling was that a radio broadcast should be considered a written publication analogous to a newspaper, thus governed by the law of libel.

The defendants argued that "many public officials have acknowledged their homosexuality and, therefore, no social stigma may be attached to such an allegation." Titone rejected this contention:

It cannot be said that social opprobrium of homosexuality does not remain with us today. Rightly or wrongly, many individuals still view homosexuality as immoral...Legal sanctions im-

posed upon homosexuals in areas ranging from immigration...to military service...have recently been reaffirmed despite the concurring Judge's observation in *Watkins* that it "demonstrates a callous disregard for the progress American law and society have made toward acknowledging that an individual's choice of lifestyle is not the concern of government, but a fundamental aspect of personal liberty"...

In short, despite the fact that an increasing number of homosexuals are publicly expressing satisfaction and even pride in their status, the potential and probable harm of a false charge of homosexuality, in terms of social and economic impact, cannot be ignored...

Thus, a newspaper or magazine or a radio or television program which states that a person is gay and is not able to prove the truth of that statement to the satisfaction of a jury may be subject to damages, without any requirement that the individual prove they were economically injured by the statement.

The recent Maupin tour raises an additional issue, however. Most of those whom the author labelled as closet gays are executives of major corporations or well-known public figures. Since the 1960s, the U.S. Supreme Court has held that "public figures" who sue the news media for libel bear a special burden to show that false publications about them were maliciously motivated and undertaken in reckless disregard of their truth or falsity, because the First Amendment shelters the news media from liability when they are trying in good faith to print factual reports about newsworthy people. If no malice or recklessness can be shown, the defendant will win the case.

An entertainment or fashion industry figure who is frequently depicted in the media and who is generally considered newsworthy would probably be found to be a public figure, and would only be able to succeed in a libel suit if she or he could show that a statement

See OUT LAW on page 52



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Political Science

Time: Our Enemy, Our Enemies' Ally

by Mark Harrington

December 2, 1989. Today on TV (cable NBC), Dr. Dan Hoth, head of the National Institute for Allergy and Infectious Diseases' (NIAID) AIDS Clinical Trials Group (ACTG), admitted that the U.S. biomedical research establishment is incapable of responding to the AIDS epidemic in a timely fashion. Defending the orphan drug monopolies of companies like Burroughs Wellcome (AZT) and LyphoMed (pentamidine), Hoth said:

I believe incentives are needed to encourage pharmaceutical companies to invest in AIDS research. If we don't provide them, we can let Japan come in and develop the cure for AIDS.

Orphan Drug monopolies don't show American capitalism in its best light. They provide a cover for obscene profiteering, extracting wealth from people struggling to survive a life-threatening disease. It's hard to see how this encourages competition, or scientific creativity.

If Hoth thinks Japan can develop the cure, let us encourage Japan to do so, if it is capable. Perhaps foreign companies can respond faster than our own bureaucratic beasts. Community research groups should solicit foreign investment in community-based trials. (No company wishing to develop its drug rapidly would consider subjecting it to the tortuous, dogmatic, labyrinthine ACTG bureaucracy.)

In the early 80s, the U.S. government had to beg pharmaceutical

companies to develop pentamidine to treat pneumocystis carinii pneumonia (PCP). No major pharmaceutical would touch the drug. So a tiny generic drug maker, LyphoMed, obtained the orphan drug monopoly on pentamidine in 1984. It's first step was to raise the price from \$25 a vial to \$99, to hire a corps of salesmen (called detailmen in pharmaceutical jargon) and subsidize its trials of aerosolized pentamidine. Thus began the ignoble tradition of funding AIDS research on the backs of people with AIDS.

Next, pharmaceutical giant Burroughs Wellcome beat the U.S. to the patent on a drug the U.S. government itself had discovered—AZT. This set the stage for making AZT the most expensive drug ever marketed. With the intellectual cowardice that has become its hallmark, the ACTG then proceeded to focus obsessively on AZT for its first three years of research (after rejecting AZT when it was still unproven). The ACTG has

The ACTG has consistently been unwilling to take risks.

consistently been unwilling to take risks. The drugs it tests are, for the most part, already known to work, and often available outside. Naturally, this makes it difficult to persuade people to enroll in its poorly-designed trials.

The corporate outlook on AIDS research was summarized by Dr. Steve Sherwin of Genentech (developers of high-tech recombinant busts

like CD4, tumor necrosis factor (TNF) and gamma interferon) at an FDA/NIAID conference in late November:

The ultimate solution will take time. Remember: developing successful cancer treatments took two to three decades!

Stanford's Dr. Thomas Merigan, who wrote the 1987 report setting the ACTG on its present course, and sets its priorities as chairman of the Primary Infection Committee, echoed Sherwin's assessment:

We're just learning about viral resistance—over the years we'll learn about it—only time will tell.

Seasoned wisdom from an old pro, who knows how to keep those NIH grants coming, rolling around with every five year cycle.

Remote from the lives of people with AIDS, the ACTG's clinical research priorities are set in an academic vacuum, driven only by the career imperatives of professional opportunists. Without exception, every prominent player on the plain where "ignorant armies clash by night"—the plain where the pathogenesis of AIDS is debated, dogmatically, and where no one listens to anyone else—every prominent researcher is driven to prove that drugs he or she has made a

name testing will be the key to treating AIDS. ACTG virologists Larry Corey (Seattle) and Hank Balfour (Minnesota) made their names working

on an earlier Burroughs-Wellcome antiviral, Acyclovir. Douglas Richman (San Diego) and Margaret Fischl (Miami) have ridden the AZT elevator to fame, fortune and funding. Merigan hitched his career to ddC. Each bolsters the investment of the others in this small array of similarly-acting antiretrovirals.

Neglected priorities languish on the unexecuted protocols of re-

searchers left out in the cold, and people with HIV are abandoned by their government and industry to develop conditions whose treatment or prophylaxis is within easy grasp of biomedical research.

Fifty percent of PWAs develop MAI. It's related to tuberculosis, which American science beat in the 1940s. The ACTG has never tested a single drug for MAI. New York's Community Research Initiative (CRI) is working with Adria Labs of Ohio and Italy to conduct several trials of ansamycin (rifabutin) to treat and prevent MAI.

People with AIDS need immune rebuilding drugs. The ACTG has never tested an immunomodulator other than Interleukin-2 (IL-2), which increased bacterial infections in one study. The ACTG has five studies of IL-2 underway, and none for any other possible immune booster. CRI is testing DHEA, a testosterone precursor which may boost immunity, and it is considering a trial of methionine enkephalin (MEK), which boosted T cells significantly in one small, Phase I trial.

CRI is also working with a Japanese pharmaceutical giant, Ajinomoto (which makes ddl for Bristol-Myers) testing lentinan—already used in Japan to treat cancer—for its possible anti-HIV effects.

1987 was the year the Dan Hoth began his fruitless reign at the ACTG. It was also the year that CRI was founded. Since then, the ACTG has failed to develop a single new drug for FDA approval to treat any AIDS related condition. CRI has contributed data which led to the approval of aerosolized pentamidine to prevent PCP, hitherto the major killer of people with AIDS.

The record is clear, and the choice is stark. CRI, and groups like it around the country have the potential to develop treatments which will extend and improve the lives of people with AIDS. The ACTG doesn't. It must be rapidly and immediately reformed, or else dismantled. In the meantime, CRI's number is (212) 481-1050. ▼

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ROLLERENA AND HER MINIONS

Rolling Thunder

New York's Fairy Godmother Looks Back at Life in the South, Fighting in Nam, Skating at Studio 54 and Acting Up at City Hall

By Jay Blotcher

My friend Jamie recounts a story from the late 70s, a small tale of Manhattan magic. One evening, dejected by the combination of everyday urban life, a tiny Christopher Street apartment and a fizzling relationship, Jamie trudged along in the gloom. Maybe Manhattan was a mistake, he was deciding; should he go back to Iowa? Suddenly, out of the darkness skated a vision in tulle and rhinestones. This angel of indeterminate gender greeted Jamie with a cheery "good evening" and blessed him with a wand. "You get home safe, now," she added before she disappeared again. Tears of happiness rolling down his face, Jamie decided this moment was reason enough to stay in New York City.

We know this much about the magical fairy person: He began as Rollin' Skeets, changed the handle to Roller-Arena and now calls himself Rollerena. The Kentucky native has been stopping traffic since the early 70s, skating through New York City crowds dressed as a drag

queen fairy godmother. A mainstay at gay pride parades since 1971, Rollerena has led the crowd by officially blessing all marchers with her magic wand. During the mid-70s, when partygoers took to the dance floor of Studio 54, Rollerena followed, skating to the beat, and had a press agent to increase her exposure on the cityscape. With laser light speed she had become an international star of the disco age, showing up in all the glamour rags and running about with the beautiful people. At the same time the man behind the chiffon fantasy gown was a caregiver for the poor and elderly. Years later, when disco waned and AIDS fell like a black curtain on New York City, Rollerena rallied to the cause of caring and fighting for the sick. Now a member of ACT UP, she continues to protest and demonstrate in civilian drag, but can be coaxed into donning her good rags for special occasions.

A veritable icon of the gay community, Rollerena is a beguiling set of contradictions. Ubiquitous and showy, she is nonetheless a cipher. You can savor her salty fables of life as a coal miner's daughter from Gravelnatch, Kentucky, but the riddles persist. Rollerena acknowledges her past as a Vietnam veteran, but details are not forthcoming. She is an unabashed media whore, delighting in every bit of publicity. Yet, she says little about her tireless caring for the elderly and her battles at housing court to protect the tenants of her upper east side building. Always one to roll and spin in front of the television cameras on gay pride day, Roller (as friends call her—very few people actually know her real name) doesn't ever tell any one about the daytime job which she's had for years, except that it's on Wall Street. Some speculate that she's probably a big-time broker by day. Others figure she's a computer whiz, sitting at a terminal feverishly punching keys.

Jay Blotcher: Where did it all begin?

Rollerena: (She assumes a mock reverence.) Bow your head in a moment of prayer; history is about to take place. At the tender age of 13, in 1961, I lost my virginity on a cold concrete floor of a hotel in a Kentucky river city. And it was beautiful. I met a nice Kentucky boy stationed down near the Tennessee border. It was a quick thing, but a legend was born.

JB: Was it as romantic as you hoped?

R: Romance never came into the picture. But it was...exciting. I swear to God, mockingbirds were singing outside our window.

JB: What do you remember most about him?

R: He was a typical country boy, a real Kentucky accent. He looked sorta like Tommy Lee Jones from *Coal Miner's Daughter*. Did you see the movie *Peggy Sue Got Married*? When I came out, it was that type of atmosphere. Coming out to myself, not to anyone around me. The word "gay" was never even used. I started going downtown and hanging out where I thought I might meet people.

JB: But didn't you start to gain a reputation in your town?

R: No, 'cause I went to Louisville. That was the big city.

JB: Would you commute every day?

R: Uh-uh, I would hitch hike. Or take a bus. And I went to the Y and I used to sneak up the stairs the back way and nobody would stop me.

JB: What do you estimate was the number of men you had during that time?

R: By 1967, when young boys I had gone to high school with were bragging about springing a trap on Cheryl's beaver, I had already conquered an army of dicks.

Honey, I was the belle of three counties. A belle is a young Southern girl coming out. She goes to parties and lets all the eligible bachelors know that she's available. I was raised on black-eyed peas and blue-eyed babies. That was my thing.

But I met other people. You just knew. I hung out outside of several gay bars downtown. A lot of people were out. But what's so phenomenal was that I got through this period without being reprimanded. I just did it.

JB: Did you read anything about homosexuality? Were you curious about who you were?

R: There was nothing to be read. I just did what I had to do.

JB: Did you see anything on television? During the early 60s, the media was starting to discover homosexuals. *The New York Times* printed an article—

R: I never heard of *The New York Times*. We had two papers—*The Louisville Times* and the *Courier-Journal*. I grew up with hillbillies; *Coal Miner's Daughter* types. I wouldn't know where to look for something like that.

JB: What was happening in the world at this time? What did you think of the Viet Nam War?

R: I started reading about the Viet Nam war in 1965. Then the Marines landed in Da Nang. It was in the paper everyday. I didn't know where it was or what it was about. My mother was very wor-

ried about it. I watched it on the news every single day and it scared the daylight out of me. About once a week, somebody from Kentucky got killed in Viet Nam and it was in the paper. I was hoping I wouldn't go, but I had no plans for college.

JB: What did your folks decide when you went to register?

R: Nothing; they didn't never talk about it.

JB: What about your Dad? What was your relationship with him?

R: Not too good. We never talked about Viet Nam. It was a strange relationship; not a close relationship. Let's just leave it at that. My mother was always very worried. I was close to her.

I had it that if I didn't register, they would come after me with helicopters and German shepherds. It was really a nasty thing. So when I graduated from high school, I had one year to make up my mind what I wanted to do. To go to college, you had to maintain an average. If you flunked out of college, the draft board grabbed your ass like that. They would get you at 19. When I graduated from high school in May of 1967, I was 1-A and they were ready to grab me.

So what did I do? I packed up my bags, lock, stock and grits, and I fled the state of Kentucky—literally fled—and moved to Chicago, desperately hoping to disappear into the cracks.

Within five days of your 18th birthday, you had to sign up with your draft board. So, on the 25th of April, 1966, I went down there and did it. I was alone, it was a beautiful day. It was like a warehouse. I tried to go back years later and photograph that building for my memory bank, but it had already been torn down. If I had graduated from high school in '66, then I would have probably took off for Chicago.

Still and all, I don't know how my life would have turned out. I could have been at the battle of Dhuic Tho and been killed. Now that I look back, I don't see that year as a lost year.



BASIC TRAINING – Rollerena (top right) and some army buddies

Rollerena and I enter a modest four-floor building on the Upper East Side, ascending three flights to what Rollerena calls "the penthouse." Rollerena has lived here 20 years. The other apartments are closed up and boarded. The ball walls are cracked and peeling. Each floor has one bathroom in the middle of the hall, with a toilet and shower. We reach a door with a paint job more recent than the others, apartment 17. A row of socks, resembling multicolored fish on a line, hang to dry on the back of the door. "The Hollywood Kitchen" is a modest affair, with hot plate, small sink and mini-refrigerator.

On the floor by the window is a wire grid festooned with costume jewelry earrings. "This is the jewelry collection that took international society by storm," she pronounces, gesturing towards the rack. "The vanity table" holds sample bottles and tubes of creams, colognes and soaps. A handwritten note on the wall exhorts, "If you skip a day on your exercise program, don't allow discouragement to make you give up. Instead, acknowledge that you are human and make a fresh start tomorrow."

JB: One day, you were told the news: you were being shipped over to Viet Nam.

R: I'll never forget it; it was a very warm day in late winter and

a computer print-out was posted. I ran my finger down the names—there must have been about 180 names—and each said infantry, which meant you were going out to combat. My name said artillery infantry. Someone standing next to me said, You're one of the lucky ones. I didn't know what the difference was; the whole country was a combat zone.

JB: What was your strongest memory of Viet Nam?

R: The fear. The fear of knowing there were people out there who wanted to kill me, and they would have done it and not thought anything of it. I was out in the damn field one day and they insisted we have haircuts. I went behind this shed and this barber who looked like Ho Chi Minh, with a long razor began shaving me. I was scared to death. He could have slit my throat.

JB: Back then, weren't you brainwashed to consider Vietnamese the enemy?



SOUTHERN BELLE
*Rollerena at 17 in her hometown of
Gravelnatch, Kentucky*

blew me away! I turned right around and walked away. I told some of the officers and they said, "If it's not me, I'm not going to worry about it." And after awhile, I started thinking like that. But I don't feel that way now; I feel angry.

One day, I saw a guy decapitated by a helicopter. He was getting into it and he threw his equipment on one of the levers that made the helicopter go up. The pilot, who was walking behind him, jumped back. This guy tried to jump back and the blade decapitated him. We heard this big crash and went over to the fence. I saw a body laying on the ground. They just threw a blanket over him. I felt absolutely nothing... then. But I felt very bad years later.

JB: Did you tap a strength untapped before, that allowed you to go out into the field and face the enemy?

R: There was no strength; you just did it. You had to do it. There was nowhere to go AWOL. I hated that place. I dreaded going out there. But I survived. And in a way, I have not.

JB: When you returned from the war, the Stonewall Riots had just happened. How did the community change in your absence, and since the riots?

R: I had changed; I felt oddly out-of-place because I had survivor's guilt. I felt that people could look at me and read that something was wrong. I didn't feel I could sit down with a group of guys and talk about relationships with all these worries on my mind. It was petty to me. It's like if you escape a fire, you're not going to sit down and have coffee.

JB: What was New Year's Eve like, as 1969 turned to 1970?

R: I was in the middle of Times Square, but I didn't feel

attached to anybody. I was just a cork bouncing around in the sea of faces.

JB: When did you feel that you became a part of the community?

R: Oh, I was going to the ice-skating rink Sunday nights at Rockefeller Center. There was a little clique there; straight, older females. Anytime somebody new came on the ice, I began panting up a storm enough to melt that place.

JB: What kind of boy were you looking at?

R: Older guys. But nothing came of it. I was always out here, looking for something, with a frantic look on my face. This was before I discovered the baths.

In the Spring of 1970, I was thinking about them roller skates that I had from the 60s. Finally in May of 1970, I was working downtown and had a horrendous experience on the subway. It was very warm and the train was stalled. I decided to do something about it.

So the next day—are you taking this down? History is coming around again! Tuesday, May 12, 1970, I decided to roller skate to work at Rockefeller Center. I was a few minutes late for this new job, and the supervisor, who was a stick in the mud, nearly took a heart attack when he saw me. He thought I was mentally deficient.

After I began skating, I realized it got my mind off my bad memories. So every night I practiced my skating turns at 79th and Fifth Avenue. I spent hours here, spinning around, wearing cut-off jeans and a shirt. I was 22. I had a lean body and a balloon butt. I wasn't thinking of meeting anyone, but I had all kinds of people coming up to me. I was being very polite to them, treating everyone as an equal and not letting my head swell up.

I realized three weeks later that I could do one of two things: I could put the skates away and go back to the bars and look for Mr. Right, or I could leave the skates on and do what I wanted to do. I knew the bars were not where it was at.

Slowly I added little things. A little horn for foot traffic. A backpack to free my hands for carrying lunch. A visor to deflect flying objects. And an umbrella on my head for a little shade. Then someone nicknamed me Rollin' Skeets.

All hell broke loose after that! It was beautiful! Rollerena's baby, Rollin' Skeets, conquered the sidewalks of Manhattan. People thought I was a breath of fresh air. One guy told me my presence did more for him than the joint he was smoking. I was at 79th and Fifth one day and this woman who taught ballet told me I was very graceful. In the summer of 1971, I was ready to conquer Greenwich Village.

JB: When did you change from a man on roller skates to the Fairy Godmother of New York?

R: On Saturday, September 16, 1972, I was in front of an antique clothing store on Christopher Street and asked the owner for a bathrobe with glitter and offered to skate up and down the street in it. I was scared chicken; you just didn't do these things. But I went into the store and it was like Cinderella. Someone pulled a gown out of a closet, one put a hat on my head, one gave me a straw basket. I skated up and down the street a few times and went into Danny's [a Christopher Street bar] and the whole place went absolutely wild! They were hollering and carrying on. A crowd gathered like they were awaiting Glinda landing in Oz. And that was the beginning of it.

JB: What about the people at your office in the financial district?

R: I started working there in 1974, and for years I kept it quiet. But a fellow employee saw me in an interview with the late Arthur Bell in the *Voice* in 1978 and he thought it was terrific.

JB: How has the character's personality changed over the years?

R: In the early 70s, she made her persona more sophisticated. I bought collector's item eyeglasses and hats. I created a headgear that was unique and told a story, like Southern Baptist PTA or maybe the school marm look or a fairy godmother look. Then I added earrings.

Over the years, I made a lot of good friends that I still have today. I met people who thought I was somehow unbalanced. And when they got to talking to me, they'd change their opinion. But never once did I think they were unbalanced. The skating gave me a

lot of pleasure and I made a lot of friends and I could feel a warmth from the gay and lesbian community.

JB: By wearing the costume, did it make you braver?

R: I felt the costume made me more complete as a person. This gave me all kinds of fulfillment. I didn't consider myself a cross-dresser; I looked at it more as an art form. Nothing matched; it wasn't a costume to attract somebody for sex. But I had men coming up to me, wanting party favors. And that was fine too.

JB: Did you say yes?

R: Not too much. It was out of character.

JB: Did they want you to make love to them in costume?

R: Some of them did. I met a leather man down on Christopher Street. He wanted to go home with me and I straightened my ruffles and said, Let's get something straight; I'm top. And he wanted me all the more!

I was going to the baths and that took care of the need. I hung out in the steam room and the pool area. I wasn't one to bring people home or go home with people. I tell you, humping the halls I found to be very therapeutic.

JB: Do you think that spending time in the baths sent out a signal that you didn't want a relationship?

R: Not necessarily; a lot of knots have been tied in the halls of love.

JB: When did you begin to appear at the gay pride parades?

R: The first one was in 1971, and I went as Rollin' Skeets, Rollerena's baby. I loved it. I remember seeing guys who were in drag, very 60s looking, tongue-sucking until their faces looked like smeared lipstick! I was so mesmerized by them. I never saw that before. Every year I was coming out for gay pride day. One of the highlights of 1973 was when Bette Midler performed in Washington Square Park. My aunt, a conservative Southern belle, was in the park and she loved it!

In late 1973, I officially made my debut when I came through 49th and Fifth Avenue and Rollerena made her debut at the Easter Parade. Tourists from all over the world were just going bananas. I was humble and waving to the crowd. I was hanging out with them, and they wanted me to pose with their children. They were responding to me doing My Own Thing.

JB: Were there people going out of their way to uncover your identity?

R: People would ask a lot of questions, and I always kept one step ahead of them.

JB: In December, 1980, Lucia Valeska, co-executive director of the then National Gay Task Force, referred to Rollerena in a speech as a traumatized homosexual whose freewheeling rose from emotional problems. Your angry response was sent to publications and gay organizations around the country. Subsequently, Valeska penned an apology. Have lesbians ever strongly objected to the character of Rollerena, who is neither man nor woman?

R: The lesbians have been wonderful to me. No one has denounced me. Even in Provincetown I have done outreach to a lot of lesbians.

JB: By 1976, Rollerena made a transition, jumping skate-first from street personality to becoming a fixture on the nightlife scene. Suddenly, Rollerena was skating on the dancefloor at Studio 54 with Rudy Nureyev and ending up in celebrity gossip columns. Is this thanks to Wayne (Bardy, a publicist friend who helped promote her)?

R: I had met Wayne at Keller's on West Street and he thought there was promise there. Since the early days, people wanted me to do appearances or postcards. But I wasn't in the position to represent myself. You have to have a middleman. Wayne came into the picture in 1975.

I sorta had to be coaxed, because I thought what people would think back home. But people have to grow up; you're not going to be a teenager all your life. It was exciting, to tell the truth. You have to expand your thinking. The only thing I changed was polishing up Rollerena's appearance with new glasses and a gown, made for me by someone from Studio 54. I had a knack of dealing with the media.

They kept inviting me back. I always said the right thing.

JB: What was the nightlife like?

R: I never went out of my way to get to know these people. I stayed humble. Calvin Klein and I respected each other's privacy. I waited for him to come to me. Steve Rubell always introduced me to people, like Betty Ford, Elizabeth Taylor. When they were ready, they would come to Rollerena. I wasn't going to be a pest. Halston had me in his home for a party.

JB: Did you get to know any of these nightclub people?

R: I found them all to be very loving. I'm talking about for the time. You meet people and they go their separate ways. We had great times at Studio. But I didn't go chasing after them to be photographed. I didn't feel that need. Martha Graham was very gracious to me. Columnists Arthur Bell and Liz Smith were nice to me. I got a mention from Eugenia Sheppard.

JB: Did anyone try to know the man behind Rollerena?

R: Just because I was in costume doesn't mean I was trying to live two lives. If someone came up to me as Rollerena and wanted to discuss a housing problem, I wouldn't say, "Excuse me and I'll put on my work clothes."

JB: Let's talk about the late 70s. People were going wild. When did you first become aware of AIDS?

R: I remember being near the Ramrod in 1982 and someone told me so-and-so is in St. Vincent's with GRID. In the bars I overheard people talking about this strange disease

and it really worried me. You have this obstacle, but you still have to go on with your life. The community was changing.

JB: How were you changing?

R: I was very worried. People didn't know what you did to be at risk. I got involved with the AIDS community in 1983. In February 1985, a dear friend was diagnosed. I was going out skating, but I went to bed instead and lay there all weekend. In 1986 I became a buddy. My friend Richard had AIDS—it was the most horrible thing that he went through. I was there through the whole thing. When this thing started, I said to myself, I'm not running back into the closet. There were so many dying; it seemed to have happened so fast. Richard passed away in 1986. I stayed off Christopher Street that whole year; I couldn't bear it because so many people had passed away.

JB: How did you become involved with ACT UP?

R: I heard the name and I liked it, but it caught me off-guard. It was so different. My neighbor had been diagnosed, and I had to deal with his grief. Then Marty Robinson, from the Lavender Hill Mob, insisted that Rollerena's place was with ACT UP. I got a call to join the picket line at Memorial Sloan-Kettering [to protest underenrollment in AIDS drug trials]. People were coming up to me, saying, "Oh, I'm so glad to see you."

JB: What do people think of you?

R: It's a mixed bag. Most people respect me, but I get attitude from some of them. I have the greatest respect for ACT UP. If someone thinks of me as a cartoon character, that's their problem. I'm not



MOSCOW ON THE HUDSON
Rollerena in New York in 1973

See ROLLERENA on page 52

WELCOME TO OUR NIGHTMARES!

Nightmares.

Some of the them are right-wing fanatics. Lunatics. Maniacs. Sickos. Religious zealots. The kind of people who can really ruin your day.

Others are well-meaning schmucks who just screwed up once too many.

Some are gays and lesbians who sold themselves off, buckling under the homo-haters for money, social status or both. Oh, they've rationalized everything they've done (such as sucking up to the monsters, allowing anti-gay remarks or getting married to someone of the opposite sex to show the world that they're "straight"). And they think we're being silly; even nasty. But we all know what they are: Uncle Tom fags and dykes.

And others are not-so-left, not-so-right, average, run-of-the-mill heterosexual citizens, who, even when they say, "I'm liberal," don't realize that they're being homophobic pigs. What's more, they don't want to hear it when you tell them.

But, here at *OutWeek*, we have some creative ways of making people listen.

On the following pages is our Hall of Shame Gallery of Nightmares; a list which is by no means complete but should make a lovely coffee table item for your holiday season.



The nuclear family: A chilling, horrific reality reinforced, re-popularized and re-packaged in the 80s. And what better bunch to illustrate it than the Reagans in this family portrait which depicts the sheer terror of it all.

Dad: The biggest nightmare of the decade, spent his days lying, cheating, stealing, aiming foreign governments so they could kill anyone who questioned the status quo, and letting the bottom of the societal barrel—fags, junkies, women, people of color, prisoners—die of a mysterious, but-oh-so-convenient, disease that spread through the populace. It was such a simple way to wipe out all those trouble makers. Just don't say or do anything.

Mom: Always smiling, her contribution to American womanhood was in popularizing the color red, and the disorder anorexia nervosa. She was so nice. She even put off having her breast cancer surgery one full day until Baby Jessica was safe and sound out of that well—something she so proudly said on national television 25 times during the entire Baby Jessica crisis. So what if her hairdressers, her designers, her interior decorators were caught up in the biggest health crisis of the century? They simply weren't a good press opportunity for Mom.

Son, Ron: He was a prima ballerina who pranced his way around Lincoln Center—and prissed about much further downtown. That is, until Dad became president. Then, Ron got married and became a news commentator on the "Today" show. The perfect sold-his-soul story.

Daughter, Patti: She made believe she was the rebel. Yeah, she was gonna tell all the secrets in a book that would scandalize the family. But instead of revealing the real crimes she told only enough to hype herself and make some dough, proving that she was as greedy as the rest of the murderous bunch, a highly praised quality in the 80s nuclear family.

The remainder of the gang: A scary flock of maniacs who got a free ride for ten years and now sit here all stiff and repressed, ready to explode. Somebody press the detonator.

A wolf in wolf's clothing. Phyllis "Snarl" Schaffly was licking her chops as the decade began, devouring the Equal Rights Amendment and setting feminism back ten years. She then began her monstrous rampage through the gay and lesbian community earning the coveted honor of helping to force San Francisco's landmark domestic partnership law into temporary limbo and onto the November ballot, where it was closely defeated. Now full speed ahead on her anti-abortion campaign, Phyllis hides behind her pro-family, bullshit granny routine. "My grandpa, what big teeth you have!"



You fucked us over for an entire decade, Ed, letting us die while you phoned around about, wrote a couple of books, got your grotesque mug on the cover of *People* and you used Bess Myerson as a beard. She later coming with crime, corruption, frankly, so did you, leaving a city burning with crime, corruption, illness, racism and homophobia. Don't turn around, Ed, you may turn into a pillar of shit.



She certainly was the ugliest drag queen of the decade; perhaps the grossest even. In her purple robes and glittery headpieces, she strutted her stuff up and down the aisles of St. Patrick's—and in and out of our lives, trying to impose her moral agenda on our bodies. The most hateful and dangerous religious leader of the 80s, John Cardinal O'Connor is nothing short of a murderer, preaching abstinence instead of condoms and forcing women into back-alley abortions. Oh, and those yourself some decent pumps.

Raging into the 80s, Eddie Murphy unapologetically slapped pasty, white America across its complacent, bloated face. For this bit of bravery, we salute him. All the more sad, then, was his need to stoke his stand-up furnace with horrendously homophobic and misogynistic trash. But the gig is up, Miss Eddie; those mauve leather suits fit you too well not to arouse suspicion.



Once upon a time, a brain-dead idiot decided to become an artist. By luck—and by having everyone else actually create the work for him—he was able to make some bucks and get some ink. He realized that he could get lots of press by saying the damndest things. So he told a homophobic rag: AIDS is "for the better" because homosexual men are not actively participating in the perpetuation of human life.

But the plan backfired. Soon his ugly face was smashed with butter by an activist at a cocktail party for all the paparazzi to snap. People boycotted and protested his openings. Galleries canceled his shows. Dealers refused to deal him. Collectors stopped buying him. Publishers decided to cancel their planned book on him. He was forced to sell his huge boutique and studios. And the next time we saw him, Mark Kostabi was stripping on *Robin Byrd* on public access cable TV, still with nothing much to show for himself.

The moral of this story: "Don't fuck with us fellas. It's not our first time at the rodeo!"



With the self-righteousness that always accompanies forcing hypocrisy, Jerry Falwell blared into our homes regularly, hit an all-time low in the 80s with such shows as *Family Ties* and *The Cosby Show*, Falwell and his Moral Majority had taken things goes, the closer one gets to Hell.

But while most of his televangelist counterparts scandalized on the side and paying for it, Falwell retreated and came out clean.

But don't think you're in the clear, Jerry baby. We're going to find you. And when we do, we're gonna make you wear that almighty satellite dish, so help us Goddese!

FrightMares

Margaret Thatcher
Dan Quayle
Judge Jack Hampton
Former Arizona Governor Evan Mecham
Andrew Dice Clay
The U.S. Immigration and Naturalization Service
Tina Louise
Benjamin Ward
John Lindsay
Slid Row
William Barclay Allen
Sylvester Stallone
Lyndon LaRouche
Marilyn Quayle
Louise Hay
Randall Terry and Operation Rescue
Brian Mulroney
The Las Vegas Police Department
Donna Taylor
Donald Trump
Clarence Peddleton
Wayne Newton
The Colorado State Health Department
Ayatollah Khomeini
The Coons Family
Bunougha Westcome President T.E. Haljizer
The Supreme Court
The Georgia State Legislature
John Frohnmeyer
The Pentagon
Homo Homo
State Senator John Marchi
The Corcoran Gallery
Alphonse D'Amato
Robert Gallo
New Jersey Governor Tom Kean
The National Endowment for the Arts
The South Carolina Dept. of Health and



Stephen Joseph: A Poem

A pox on your figures distortionate.
Your plan for AIDS testing: abortion it.
Your taunts and your rants
Match the bulge in your pants
In a ratio inversely proportionate.

California Governor George Deukmejian
State Senator Ralph Marino
Dianne Feinstein
Jean O'Leary
The Frogs
Bernard Goetz
Louis Sullivan
Al Shapiro
Jim Courier
Ellen Cooper
Anthony Fauci
Mario Cuomo
Amaranto di Saranno

You've climbed that ecumenical ladder to the top. And you aren't about to let anyone knock you off your moral perch—even that hungry New York Cardinal.

But we're coming to get you Pope John Paul. We're on a mission: a mission from the Holy Fairy to seek out and destroy all homophobes and hypocrites. Oh, sure, you think you're hot shit. You think that those fierce Sisters of Life will protect you.

Well, you're not the only one with the sisterhood on your side. And these here sisters are trained to smash the evil, imperialist, racist, sexist, ageist, ableist, homophobic, meat-eating patriarchy, Papa John. Be careful. Who knows when a lesbian mechanic may be called in to fix your Popemobile?

Night-Club-Mares

Stephen Sibus
Michael Allig
Neil Campbell
Keith McKinley
Alan Bush
Steve Rubell
Patrick McMahon
Frank Rocco
George Wayne
R. Court Roy
Paul MacGregor
Sally Randall

Sold-Their-Soul-Mares

Sharon DeLano
Bob Colclough
Miles Chapman
Terry Dolan
David Geffen
Liz Smith
Jack Kemp
William Norwich
Illinois Governor Jim Thompson
Senator Mark Hatfield
Jerry Diller
Roy Zippin
Paul Gans
Senator Gordon Humphries
Calvin Klein
Richard Buckley
Kenneth Jay Lane
Lock Whitney
The entire editorial staff of GQ

This tottering scrap heap of human wreckage, the apparently once-handsome hustler Stephen Goble, disgraced the phrase "press-whore" when he attempted to destroy the career of Congressman Barney Frank. That he seems to have failed for lack of trying. An embarrassment to every self-respecting, unmitigated asshole richly deserves. Of with his iron-clad commitment to "truth" and "accuracy," he might sign up as an editor for the New York Native.

Donna. Donna. Remember how it was? The flashing lights. The glittering costumes. The sharp crack of poppers under our noses. The parties in those houses on Fire Island and those good times in the bushes. And, of course, the climb, climb, climb of your disco tunes as they jumped off the charts and into our hearts.

You could have kept riding that crest—but you screwed us, Bad Girl. You said AIDS was God's retribution on gays, but you soon realized that bad record sales were gays' retribution on YOU. Now you will be condemned to straight people on the Vegas/Atlantic City circuit. Admit it, aren't gay men more fun than Jesus?

Someone should tell Zsa Zsa that no lesbian in her right mind, in or out of prison, would go near her. First of all, oversized tee shirts have never been a staple in the lezzie wardrobe. And cosmetic surgery is just not where dykes put their bucks—for some reason they're just not attracted to skin that looks like stretched canvas. And lesbians have never liked hair that moves in one piece. They certainly don't go for has-been Hollywood horror types; and, of course, violence, even against a police officer, is just not PC.

But what someone really needs to tell La Gabor is that it's gay men who can't resist those foofy, yuppy lap dogs, not dykes.

An Ode to Georgiepoo

Georgie porgie, pumpkin pie
Fuck the faggots, let them die
Kinder, gentler's what you say
But, chicken shit, you run away

Peter Killow
Don Wade
Jerry Nachman
Howard Stern
Herman Pomerantz
Charles Orycted
Jean Kirkpatrick
John Simon
Tappi Phillips
Bob Grant
Roberta Ashby
John Laureston
Heenyah Ostrom
John Hammond
S. J. Newhouse
Alexander Liberman

Bad Dream

Phyllis Orrick

Dear Sam Kinison,
Let's just clear a few things up. You're pretty ugly. And most gay men wouldn't go near you. Could that have something to do with why you've attached us so viciously?

But let's not even get into it. Let's let bygones be bygones. This is actually a thank you letter. See, after you said guys got AIDS from fucking monkeys, we got a little ticked off. So we marched right in to Warner Bros. Records and let them feel the heat of enraged queers. And they said, "Oh, we'll make it up to you. How 'bout if we put safe sex and AIDS info in all of Madonna's new albums?" (They even dipped the info cards in patchouli oil.)

Then, while you and your unfunny album fizzled down the charts, lesbian positive Madonna reigned supreme, as usual. Thanks Sam. Your demise, and Madonna's rise, may have saved hundreds of thousands of lives.

Love n' Stuff,
The Queer Nation

We're always known that heavy metal stars were somewhat repressed. Yes, they definitely have severe drag queen fantasies—that long hair, the make-up, the nail polish, the jewelry. Oh, Axl Rose, girlfriend! Because you do it, you record company producer, David Geffen, let you do it. But bashed us—and bashed us and bashed us. As psychologists there's something else we've also always known. As psychologists have pointed out, many of the biggest homo haters are actually battling something about their own sexuality that they just can't face.

Yeah, baby, we bet you simply love swinging that hair over to the side in that oh-so-come-hither way that Farrah Fawcett used to on "Charlie's Angels."

Fidel Castro, the last of the red-hot Stalinists, distinguished himself in the 80s by leading perhaps the most repressive homophobic government in the world. (And girls, you don't need to be Miss Sigmund Freud to figure out what that cigar means.) Then, when AIDS appeared, he responded by rounding up HIV positive people and putting them into "camps." How lovely. How gay. We all have such fabulous memories of camp. It's all such a major plus for world communism. Pioneering once again that if you go too far to the left and too far to the right, you may meet up with Carmen Miranda in the moonlight, smoking a big cigar.

Frank Young, you sat on top of a glacial bureaucracy so frozen solid that even your hot, fat ass couldn't melt it. We implored you, begged you, screamed at you to release the drugs. But no, you wouldn't budge even an inch from "official Food and Drug Administration policy." It was only fags and junkies who were too busy with more important, more important, more important government actions like the phoney baloney Chilean grape scare that poisoned no one but did, coincidentally, ruin Chile's economy.

Now, bumped off your perch as head of the FDA, you've got two disgraces which will swirl around you for the rest of your monstrous life and which will make you go down in history as one of tens of thousands—perhaps hundreds of thousands—of people whom you wouldn't give drugs to.

Have a nice day, Frank.

Dear Hoach Dear

The maniac Councilman Dear
Used religion as gay-bash veneer
But he'll think that was odd
When he finds out that God
Is a woman of color and queer.

Full blown Republican Roger (Stinky) Ailes distinguished himself by calling George Bush a "fruit" and a "wimp" to his fruity, wimpy face. Then he came to New York and tried to strangle an AIDS activist. This guy really has something to prove. We suggest a private "cigar therapy" session with Fidel Castro on La Isla de los Homos. We'll see how much of an hombre Stinky really is. JOKE!



Photo: Lee Schy

"This is how you score fruit," said Karen Sigmund as she put the long sharp instrument to the orange. "I didn't say score a fruit," she replied to the laughs in the audiences. "I said *score fruit*."

Karen is the beginning of a hot trend that looks to become out-of-control: hip fags and dykes going to Tupperware parties for a good time, to meet dates and even to buy some kitchen supplies. And riding the crest of it all is Lee Schy and Joe Ferrari, a madcap couple who spend much of their time doing some pretty queer things. "Lee interviewed several 'Tupperware ladies' for weeks," says Joe. "We had to get the proper accent." Long Island, of course.

Decorating the house just right (de rigeur American flag), and serving whipped Jello, Cheez-Wiz on crackers with jalapeño peppers and Rice Krispies Squares, Lee and Joe turned on about 45 close friends to Tupperware and Karen Sigmund. Karen, who says she has recently been working many a Fire Island party, is part salesperson and part performance artist (the latter not really deliberately). Between bingo games and nursery rhyme riddles which net players prizes, she tells the crowd how celebrities are now very into Tupperware: "You know Meredith Baxter Birney from *Family Ties*? Well, her parents have some of the biggest Tupperware parties on the coast." The crowd laughs, but also buys up massive amounts of plastic bowls and such.

And now Karen is off to the big time. On Sunday, January 14, The Merry Tupperware Lady gets her first gay nightclub gig: She'll be "performing" at Mars. Bring your money.

—M.S.



Photo: T.L. Litt

1) The male receptionist at St. Joe's: "We absolutely accept gay men and lesbians. Mother Church is wider than you think. There's no prejudice here. This isn't the Cardinal's office. This church is open to everyone. We support all sorts of causes. There's no theological uptightness at St. Joseph's."

2) Sister Ann, who works at St. Joe's: "I think the billboard [at Sheridan Square (pictured above)] does mean that we are open to the gay community. We have lots of different people here."

But, do you condone and invite gay men and lesbians *who actually have sex* into your parish?

"You should call back and speak to the pastor, Father Tos, about that."

3) Father Adlo Tos: "There might be differences among us, but certainly we can all worship together. We have gay men and lesbians who are very involved and are even giving communion."

But don't you consider gay men and lesbians *who have sex* sinners?

"You are what you are in relation to God and you have to work that out. I can never say you are a sinner. I leave that to you and God to decide. I hope St. Joe's can contribute something in this time of great anger and controversy."

And we hope that what appears to be an ecclesiastical revolution spreads up to the pulpit of St. Paddy's.

—M.S.



OUT OF MY HANDS BY BRADLEY BALL

Dear Brad:

Ray's best friend, Jo-Jo, has this tree-trimming party which is apparently some big deal annual tradition and Ray thought it would be the perfect opportunity for me to meet his friends. Jo-Jo greeted us at the door wearing a big set of foam reindeer antlers. He took one look at the bottle of Stolichnaya I'd brought and said, "Fabulous! I'll have to save this for something special or someone special if you get my meaning." He ushered us into the living room where the Barbra Streisand Christmas Album was playing at full volume and a handful of people were milling around a four-foot spruce tree while somebody named Tang demonstrated the correct way to hang tinsel. Jo-Jo offered me a plate of cored radishes stuffed with butter. "They're my specialty. Very French. Everyone just gobbles them up," he said and then dragged Ray off to the kitchen to tell him why Dot and Zinnia weren't coming.

I put the plate down between a bowl of California dip and a Corsicana fruitcake and lit a cigarette. This woman wearing a pink brassiere and a skirt made out of a furnace filter came up and told me that smoking wasn't allowed. So I butted my cigarette in the radish I was holding and the woman asked me how much rent I paid for my apartment. Just then Tang announced that he was taking over the entire tree procedure since nobody seemed to be getting it right and he did this sort of thing for a living. Everybody else drifted toward the buffet table and drifted away again and nobody talked to each other

except the woman in the furnace filter who told me about her troubled adolescence in Shreveport. Two extremely attractive men came in and said they were on their way to another party at Lothar's and couldn't stay. They placed an aspic on the buffet, kissed everybody in the room—but Tang—and left and the Barbra Streisand album started skipping. Jo-Jo and Ray came back from the kitchen and gave me a cup of mulled wine sprinkled with nutmeg. Ray asked how I was getting along. I told him his friends were very interesting people.

Suddenly Tang broke an ornament which turned out to be Jo-Jo's oldest and most treasured Christmas keepsake. Jo-Jo started screaming at Tang that he always did something every year to destroy his lovely party and that everybody should just go home right now. Then he ran crying into the bedroom and all the guests ran along to comfort him except for Ray and me and some guy who was curled up next to one of the stereo speakers singing "I Wonder as I Wander" with an uncanny duplication of Streisand's phrasing. The doorbell rang and Ray answered it and this swarm of ACT UP members swept through the room. Within 15 minutes they'd located my bottle of Stolichnaya, devoured everything on the buffet except the radishes (which they threw at the Christmas tree) and declared that I was participating in my own genocide by wearing a V-neck sweater. Then, just as quickly as they'd arrived, they all vanished to catch a flight to an action in Palm

Beach. As I started to collect our overcoats, Ray informed me that we couldn't leave just yet. I asked what we were waiting for and Jo-Jo emerged from the bedroom, followed by everybody else, and said it was time to play Pictionary. I won't go into detail, but take my word for it, the party went straight down from there.

When I got home I realized I'd forgotten to set the VCR to tape *Murphy Brown* and that somebody had lifted my wallet. Up until a few days ago I'd sort of thought that Ray was somebody with whom I could share the rest of my life. Now all I can envision is an endless sideboard covered with stuffed radishes. I think maybe I ought to cool off this relationship before either of us invests much more in it but I feel guilty about doing that just before the holidays. Do you think I should just keep quiet and wait until after New Year's?

—Disillusioned

Dear Disillusioned:

By way of a parable, I want to tell you a story about a boy, a very trusting boy, a very young boy, who believed with all of his heart in the essential goodness of humanity, the unquestionable verity of declarations shared in moments of intimacy, and the powerful ability of love to transcend temporal vicissitudes. I want to tell you how this belief, this very foundation of his soul, was willfully and recklessly annihilated while the Baby Jesus gazed benignly from atop a magnificent Douglas Fir. I want to tell you this story but my editors feel this space would be better served by an insert box catering to their own personal whims. I can therefore only advise you to let your conscience be your guide and suggest that you exchange gifts that are incapable of evoking painful memories anywhere down the road. ▼

EDITORS' NOTE: The humorous box which usually appears in this corner was omitted due to lack of space caused by Bradley Ball's self-indulgent "personal whim" which caused him to exceed his allotted word-count this week. Hopefully, with Mr. Ball's co-operation, and your letters, the editors of *OutWeek* can once again seize control of this space.



By Michelangelo Signorile

I tried to call all of the various editors and columnists who've been in this column before so that I could get their New Year's resolutions. But, for some strange reason, they wouldn't return my calls. So, I've written here what I think the little darlings would say if I did actually ask them their resolutions.

Alleen "Suzy" Mehle (society columnist, *New York Post*): I will continue to stay in my little fantasyland where life is beautiful all the time and where there are no gays and lesbians—just wonderful, rich, waspy heterosexuals. I will continue to make believe that that lesbian columnist at another paper does not exist no matter how many times she makes cheap attempts at becoming my friend. She has tried to destroy me, the queen, on numerous occasions. She once even whipped up a big story about my then new young competition at another paper which put me in a negative light. I will NEVER put her name in print, and I will make sure real estate tycoon Alice Mason NEVER invites her to a party.

William Norwich (society columnist, *Daily News*): I will try my darndest to not write about the homophobes, but you see, I don't really know the issues and...well...I just get confused a bit. You understand us dizzy types, don't you, girlfriends? I do realize that being silent about certain things is bad. And I want to be able to do a lot of things. I even tried once to expose Calvin Klein's dubious life and Liz Smith clobbered me back into place. It's not easy doing this job when the Monster Smith is lurking on page eight always ready to attack. Honest, you guys, I'm really not a bad guy, honest.

Tina Brown (editor, *Vanity Fair*): I pledge to continue in my formula of celebrity interviews interspersed with trashy stories of sexual perversity (which, for us, means homosexuality, bisexuality, etc.). We will continue to do pieces on twisted gay men who steal, cheat and lie, and we will make homophobic remarks about people like Mapplethorpe and we will continually quote homophobes saying anti-gay things without attacking them (if we attack them it offends people like Bill Buckley and such and we don't want to do that, you understand). We will, to cover our asses, do one or two little things in the the Fanfair section about out gays just to appease you, but don't expect any major pieces. We will continue to pay our fag and dyke writers and photographers big money so that they won't complain about this (they've all rationalized it anyway and totally kiss my ass and think that the more outspoken segments of the gay community are crazy. It's amazing what I can do to people simply by waving some Conde Nast dollars and a few party invites in front of their faces.) Of course, we will do something on Liz Smith so that she keeps writing about us.

Anna Wintour (editor, *Vogue*): We'll come up with some fresh ideas. Perhaps we'll do an interview with Liz Smith so that she'll mention us some more.

Cindy Adams (gossip columnist, *New York Post*): I pledge to try to break out of this rut of being the bottom of the barrel when it comes to gossip. I've tried to be outrageous. I'm even on *A Current Affair* regularly saying homophobic things about Sandra and Madonna. And recently, writing about my good friend Leona and the injustice of her sentence, I said: "She doesn't have to be behind bars because she's a menace. It's the hopeless homeless; the strung out junkies and the dying AIDS victims who are menaces." I think I'm getting more popular. Yeah, I think it's gonna be my year.

Grace Mirabella (editor, *Mirabella*): I pledge to constantly write fluff pieces on most people and

of course not to mess up the status quo. Of course, we will do yet another interview with Liz Smith so that she keeps on writing about us.

Richard Johnson (gossip columnist, *New York Post*): As one of the few gossip columnists in this town who is heterosexual, I will continue to write about gay and lesbian issues in my column. I've written a lot about the things that GLAAD does and about some major homophobes. I mean, it's news and sometimes it's real good dirt and gossip. I don't know why the gay and lesbian columnists don't write about gay issues. Perhaps they're trying to cover their own asses. As far as I know it's only me, the Apple Sauce column at the *Daily News* (also written by straight people) and the About New York column in *Newsday* (also written by straight people) who write about issues regarding the gay community.

Ed Kosner (editor and publisher, *New York Magazine*): We will continue to have stories that only focus on "our" New York. That means, no queers or anything else weird. That means only blonde people or people who are making a lot of money. That means only the "hottest" people in town. Oh, of course we'll do some sort of piece once in a while on the rest of the people in town, the minorities, etc. But we'll do it in a very patronizing way. And we'll be very good to Liz Smith because every Sunday she writes about what will be in the next day's *New York*.

Liz Smith (gossip columnist, *New York Daily News*): Now that I've succeeded in being a top entertainment columnist, I want to be totally loved and accepted by the rich and powerful. Of course, I will write about any publication which will write about me. It's a surefire way to get in my column, because I love to write about myself being written about somewhere else. I mean what else is there? I will continue to step on Billy Norwich and keep him in place by rewarding him with little treats of mentions here and there. And I vow to get invited to real estate tycoon Alice Mason's party if it's the last thing I do. ▼

OUT LAW from page 35

about their homosexuality was not only false but was maliciously published without any regard by the news organization for whether it was true. Corporate executives who are not so much in the news are less likely to be found to be public figures, and would have a lesser burden in suing for libel.

All this is well and good, but a practical point must be considered. A newspaper may win a libel case, but the vindication could be quite expensive. Recently, Congressman William Dannemeyer of California sued a gay newspaper, *Bay Area Reporter*, for libel when it published disparaging remarks about him quoted from an internal Republican party memorandum which had also been reported in other publications. BAR won a dismissal of the case before trial with the assistance of volunteer lawyers, but had it been required to bear the expenses of a trial the newspaper might have had to close down due to the expenses involved.

Small publications, including almost

all of the gay press, are vulnerable to such nonmeritorious suits. Even if they could recover attorney fees and court costs at the end (which is not certain), they might be endangered by the cost of financing their defenses pending such an outcome. Regardless of the likelihood of winning or losing a libel case, great caution in naming names is indicated for publications with limited resources as long as our current laws seem to tolerate nuisance suits like Dannemeyer's against BAR. Even though it might seem likely that a closeted person would not want to call further attention to him or herself by suing for libel, the prospect of further notoriety has not always deterred those eager to "clear their names."

Finally, for any of you law buffs who want to read a gay libel decision from New York that is probably the basis for much of the conservative advice that lawyers give to gay publishers, take a look at *Palmitano v. Modernismo Publications*, 470 N.Y.Supp.2d 196 (App.Div., 4th Dept., 1983), a straight model's libel suit against a gay "skin" magazine. ▼

ROLLERENA from page 41

going to unravel the mystery of their craft.

JB: Do you feel that ACT UP has made you braver?

R: I've always been bold. I don't want to feel that ACT UP has made me what I am.

JB: Why the decision to be arrested at the City Hall action in March of this year?

R: I thought about it a long time and felt that it just wasn't enough to walk a legal picket. I had been wrangling with this a long time, having a police record. Over the year since Wall Street II, I felt it was another way to make a statement. And I wanted to know what it was like to be in jail, to become more of a veteran. I'm just one more person adding to the numbers, but something happened within a year's time to make me decide to get arrested. I did it because there are so many people who are not even here.

JB: How did you feel, being arrested?

R: I was empowered by it. I was over by Chambers Street and Centre Street at City Hall. We were too spread out; they swept us up like garbage within minutes. I wasn't afraid of being arrested; I was afraid that some car would come plowing through us. I had everybody in the paddy wagon singing. You have to get arrested to have people move on issues.

JB: Were there concerns about what effect an arrest would have on your professional life?

R: In early 1986, there was a housing rally in Chelsea to prevent someone from being evicted. Someone saw me on TV and said, "That's terrific; keep up the good work." A nasty remark would have worried me, but I got encouragement.

One thing that scares people is when you tell them you're an AIDS activist. Say the word AIDS, and people are terrified.

JB: How do you see your future role in ACT UP?

R: I don't see myself backing off. I don't see our enemies backing off. My heart will always have activism in it.

JB: So where is Rollerena heading? Will she skate more because things are so crucial, or will the grief cause her to hang up her skates?

R: Can you see Rollerena as a middle-aged sex symbol? Rollerena will be out there for a benefit. Her presence is good for what's happening now, and what's happening now is fighting AIDS. If they want to fly me out to Hollywood to lay down and have Burt Reynolds' baby, okay, we'll talk about it.

JB: In the movie Rollerena: The True Story, who do you see portraying you?

R: (thoughtful pause) I think Rollerena should just play herself. Or Sissy Spacek could play my life story. ▼

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GCN

Gay Cable Network

THURSDAYS

Pride & Progress

December 21

10:30 pm

- Gay Week in Review
- Act-Up
- GCN Close-Up
- Sports
- Lavender Health

Christmas at the Community Center

Highs and lows of 1989

11:00 pm

The Right Stuff

- Naming Names
- All About Women
- Media Watch
- Staying Out
- Around the Country
- Razor Sharp

No Christmas for Karen Thompson as her ten year tragedy continues

A blonde Christmas can only be bright

SUNDAYS

Men & Films

December 24

11:30 pm

Reviews of male erotica along with interviews behind the scenes with film stars

Christmas Eve: An evening of 4 hot-drippers—Tony Davis, Jack Lawton, Brad Phillips, Butch Taylor.

MONDAYS

Be My Guest

December 25

10:00 pm

Sybil Bruncheon hosts a panel game show with surprise guests.
Frankie Loves Johnny An original gay soap opera.

Christmas Day: An evening with Sybil's overflowing closet

Episode #10

Gay Cable Network

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Film

"Frankly, My Dear, I Do Give a Damn"

by Otis Stuart

Fifty years ago this month, Producer David Selznick released his film version of Margaret Mitchell's *Gone with the Wind*. The most popular motion picture ever, number one at the box office a full quarter century, *Gone with the Wind* also stands as one of the world's great curiosities. A bit of Hollywood history, it takes a heavy hand to the Civil War, qualifying as nothing less than the South's revenge. The Yankees won but *Gone with the Wind* got Johnny Reb the PR, despite a breathtaking racism. Simian was a favored Mitchell adjective for Blacks, and a leading player in the film won an Academy Award for her performance but could not attend the premiere: Hattie McDaniel, forever Mammy, was not allowed into the all-white opening night. Less overt, the sexual politics are open to question. Scarlett O'Hara plays by her own rules, earning nothing but enemies. She may outwit both Sherman's army and Reconstruction, but Rhett Butler takes her by force and she loves it.

What, then, is the reason for *Gone with the Wind's* relentless popularity? Why did its anniversary rerelease break records all across the country all over again?

One part of the answer is easier to grasp if you happen to be a (white) Southerner. Then, as Dorothy Parker wrote of Katherine Anne Porter's *Ship of Fools*, "this is not a book. It's the Pyramid." From the instant of its publication, when *Gone with the Wind* began its streak as a record-breaker, *GWTW* became a fact of Southern life. White Southerners, and Margaret Mitchell was as white as they get, are notoriously territorial



HOLD MY HAVILLAND
Scarlett and Melanie bond.

about their history, and *Gone with the Wind* may have been their final chance to enjoy any illusions about its character and characters. Pregothic and pre-civil rights, *Gone with the Wind* was the last glass house.

By the same token, the film version by now has its own historical resonance. It's movie-making that doesn't exist anymore, the back lot as universe. William Cameron Menzies designed every frame, and one shot of a steamboat behind the credits is the only location footage in four hours. The ultimate studio product, *Gone with the Wind* has both the best and the worst of the studio era: a mish-mash of acting styles, meticulous technical craftsmanship, appalling children and, particularly in the first half, the momentum of a fireball. Adding good timing to the scenario, *Gone with the Wind* was made when a decade of effort had finally mas-

tered sound and three-strip color film insured a new quality (and durability) of photography. The silent scale epic, however, was still a viable alternative. As a result, *Gone with the Wind* combines a simmering technical sophistication with an already antique sensibility. Film still had heroes, and so did audiences.

Movie stars were *Gone with the Wind's* trump. The central quartet is 30s casting in a nutshell, combining box office (Clark Gable as Rhett), pretension (Leslie Howard as Ashley), safety (Olivia de Havilland as Melanie) and daring (Vivien Leigh as Scarlett). Reality was the least common denominator. The actors portraying these essential Southerners were born, respectively, in Ohio, Britain, Japan and India. Mitchell's single casting suggestion was a Rhett—Basil Rathbone—and Vivien Leigh violates

See *GWTW* on page 65

Film

The Illusion of Inclusion

Steel Magnolias. Directed by Herbert Ross. Produced by Ray Stark. Tri-Star Pictures.

by Bruce C. Steele

Six stars can give a lot of interviews, so a torrent of publicity preceded the release of *Steel Magnolias*. It's been unavoidable. If you're at all pop-culture literate, you probably already know that Sally Field plays a suffering mother in a small Southern town, Shirley MacLaine is the town curmudgeon, Dolly Parton is the sunny "glamour technician" and Julia Roberts is the diabetic young wife whose maternal urges provide both a photogenic baby and the inevitable funeral.

As Dolly declares, the emotion of the day is "laughter through tears." The movie is like *Terms of Endearment* stripped of Jack Nicholson and made over in the style of *The Turning Point*, the hit bitch-fest from 12 years ago that was also directed by Herbert Ross. (The inside joke in *Magnolias* is that Tom Skerritt, playing Field's hubby, constantly antagonizes the screwball played by MacLaine, to whom he was married in the *Point*.) The sniping and innuendo in *Terms* was often fresh—it had an edge to it—and unless you'd read the reviews, Debra Winger's death was unexpected (as well as uncalled-for). Nothing in *Steel Magnolias* comes as a surprise.

Let's be frank. You don't go to a movie like this unless you're looking for quick laughs and cheap tears, or the next camp classic. (This isn't it.) It's pointless deconstructing the emotional manipulations and WASP-ish assumptions of a movie that so willfully identifies itself as *product*—it

would be like trying to figure out whether Liberace was a good concert pianist. This is the kind of movie in which if several hundred colored eggs appear, you know they're going to be smashed for a laugh. The important question is not, "Does it break new ground," but rather, "Is it unbearably saccharine?" And, how many toes does it step on while traipsing towards the average American's tearducts?

However syrupy, the movie

whom writing the play was self-therapy, glossing over the death of his diabetic sister with a thick coat of Southern schtick—seems to be trying for Neil Simon à la bayou; he comes closer to Roseanne Barr à

la *Designing Women*. But his play hasn't been on Christopher Street for two years merely because it fakes a good joke. Some of this stuff is quite clever (although you may not be able to remember what made you laugh an hour later).

When it's *not* funny, at least the screen queens are often savvy enough to blunt the groans by undercutting the gag. Dukakis in particular has a way of rolling her eyes or dropping her voice a notch whenever she has to deliver a really deadly quip, so her disassociated delivery is frequently funnier than the writing.

Unfortunately, some of the comedy has been flattened to the thickness of a movie screen in the "opening out" of the beauty-shop-bound play, wasting a lot of time and money to portray an entire community as neat and as pat as the six main characters. But the impulse to bring on more people is part of a larger agenda that saves the movie from offending everyone who isn't white, straight and Southern.

To adapt Jesse Jackson's terminology, *Steel Magnolias*, the movie, at least, fancies itself a festival of inclusion.

It's the maternal mission of the four middle-aged women characters to embrace *everyone*, and the movie does its best to stay true to that instinct. Ouiser (MacLaine) is pointedly, excessively eccentric, just so the other women (and the audience) can love her anyway. And the older women's treatment of the diabetic daughter is a case study in accepting the aberration. The sixth character, a bespectacled young divorcee

See STEEL MAGNOLIAS on page 55



"WHAT A TUSCH"
Dolly Parton and Olympia Dukakis compare notes.

touches the gag reflex only infrequently. You may well cringe as Roberts knits her eyebrows and quivers her ample lips, begging for pity, or when Ross loses control of Field in the cemetery scene. (Field is otherwise uncharacteristically restrained: maybe the presence of a relaxed, self-assured talent like Olympia Dukakis scared some self-discipline into her.) Sure, the witticisms are largely fractured country wisdom and potshots at consumerism, but they often have such sharp twists that even the most jaded cynic might snicker.

The author, Robert Harling—for

Music

Arm the Decks and Pump the Volume (fa-la-la-la-la...)

The following is the first in a monthly consumer guide to aid you in discovering and enjoying new and unusual music.

by William Chafin and Victoria Starr

Oh, the holidays are upon us once again, with that mixture of joy and anxiety that we've come to know so well. So as the urge to shop peaks, and the pocketbook dwindles, we thought we'd tempt you with some treats for your ears. And as the 80s draw to a close, we hope to help point a finger in the direction the 90s are headed. Musically speaking, that is.

Old Wives Tales/Exene Cervenka/Rhino Records

This past year has witnessed many veteran rockers making aural contributions to the end of the decade. Interestingly enough, each seems to have chosen a different path into the 90s. Exene Cervenka is no exception.

Longtime singer/songwriter for the rock band X, Exene was once the den mother of the turn-of-the-decade LA punk scene, a scene that for a short time was as sincerely radical as its ancestral British punk (a la Clash), or the bare New York rock of Patti Smith and Richard Hell. On *Old Wives Tales*, Exene carries that sincerity to new heights, and shows loyal fans that her dip into country music with *The Knitters* (X's alter-ego) was more than just a passing urge.

A diverse album, *Old Wives Tales* is also extremely coherent, weaving the sounds and thoughts of one who is both singer and painter, writer and wife, poet and mother. Moving from the high paced honky-tonk of "White Trash Wives" to the haunting strains of guitars and caña (a South American flute) in "Leave Heaven Alone" (We've made slaves of natural man/destroyed every culture that we can/now you want to own the moon/leave heaven alone), Exene is talking survival basics. Particularly in her love songs, like the rip-roaring "He's Gotta She," for as Exene herself admits, "Love is a wonderful place to hide."



HARDLY CREEPY

Siouxsie Sioux and Budgie are The Creatures

Pop 'n' Ment/The Jolly Boys/First Warning Records

If reggae is a powerful and righteous groove, then mento is swatting flies on the back porch. As mellow, old grand-daddies to the rebellious Rasta children, the music of the Jolly Boys lilts along at a slow but engaging pace. Using nothing more than a banjo, a guitar, a stereotypical bongo drum and a hand-crafted giant kalimba (called a "rhumba box"), they're in no hurry, as they share stories and lessons from the market place to the bedroom. And whether it's their age or the sun that is messing with their senses, they move from sublime to ridiculous with such songs as "Back to Back" ("the funniest thing I ever did see/ a zombie eating codfish and drinking mavi/it's the zombie jamboree/in New York's Woodlawn cemetery"), and the absurdly somber "Mother and Wife" ("If your mother and your wife were drowning/I want to know which one you would be saving up.")

Although this is the type of album that tends toward "tourist attraction," (producer Jules Shear's "production" photos on the back of the album jacket read more like

"Whitey discovers exotic island culture..."), that it's authentic is beyond question. As the principle proponents of true Jamaican folk music, the sound of The Jolly Boys brings to mind both Latin and other Black influences (i.e. calypso), and fits more comfortably amongst the other folk traditions of the pan-cultural Caribbean than, say, the more staunchly African sound of today's reggae.

Pretty Hate Machine/Nine Inch Nails (NIN)/TVT Records

There's a hot new post-industrial dance music album out there, and it is not just another relentlessly cold and clanking industrial construction. It's Nine Inch Nails' debut *Pretty Hate Machine*, and every cut is a terrific song.

NIN is Trent Reznor and his is a world of political, religious and sexual feelings of anger, isolation, passion, vulnerability and obsession. A perfect combination for America 1990! Take "Head Like a Hole," a song about money, power and social apathy, whose lyrics echo the AIDS crisis: "God's money's not looking for the cure/God's money's not concerned about the sick among the pure/God's money let's go dancing on the backs of the bruised." Sound like any archdiocese we know?

"Down on It" is the single (TVT has released a 12" with three mixes), laced with venomous insecurity. But it is side two that is the psychosexual angst and obsession side. "Sin" pulsates with sado-masochistic abandon: "You give me your anger/you give me the nerve/carry out the sentence/I get what I deserve... your kiss/your fist." Meanwhile, "the devil wants to fuck me in the back of my car/nothing quite like the feel of something new," as they dance with the devil in "The Only Time."

Reznor shared production duties with such talents as Keith LeBlanc, Adrian Sherwood, Flood, and John Fryer to bring us this hot dance music of incredible power and passion.

Livin' Large/EU/Virgin Records

Due to the commodity nature of music these days, it's not unusual that entire genres of music can be overlooked by the industry. Just as it took 30 years of dedicated music making for the world to discover the Neville Brothers—and the entire roots sound of New Orleans (the great Professor Longhair nearly died a janitor until he was "rediscovered" just a few years back), it took famed filmmaker Spike Lee and his film *School Daze* to turn everyone outside of Washington DC on to the funky up sounds of go-go music. Today, everyone finally knows how to "do da butt."

Yes, go-go music's been around for decades, even as precursor to the funk-daddy George Clinton himself. But that's only half the secret. The other half is that you will never truly appreciate go-go until you check out a live show (a typical go-go band has up to 12 or 14 members). Rivaling jazz in its use of improvisation, and salsa in its ability to make you want to move, go-go songs are never-ending, and go-go sets everlasting. Keep this in mind when listening to *Livin' Large*.

To the untrained ear, the songs on this album may



PERFECTLY READY FOR THE 1990s
Trent Reznor and Nine Inch Nails

sound repetitive (the same is true of most genres of music). But give the disk a few spins on the turntable, and soon you'll be "shakin' your thang," bopping and singing along not only to special guests Salt'n'Peppa, but to basic anthems like "Buck Wild," "Shaka Zulu" and "Da Butt '89." Smoother and groovier than house music (you don't need drugs to like this stuff), and less urgent than hip hop, EU's go-go beat is unserious fun. So even if you don't think you can dance, you can take them up on their offer to shake it "like that white girl on Bandstand on Saturday morning." Relax, and live large!

Boomerang/The Creatures/Geffen Records

Siouxsie Sioux and Budgie, aka The Creatures, were in Spain this time when they recorded *Boomerang* (Geffen Records). After a hiatus of six years since their last album, the Hawaiian influenced *Feast*, these two temporary refugees from the Banshees have produced a terrific album—a perfect duet of voice and percussion. Innovation is the key word here, as Budgie bangs out some of the slickest beats around and Siouxsie never sounds better. With the help of Peter Thoms on trombone and Gary Barnacle on sax, The Creatures exploit a variety of musical styles (rock, blues, flamenco, jazz and some I've never heard before) to expose the human condition and all its

See ARM THE DECKS on page 55

Dance

Right on Track

Fresh Tracks. Dance Theater Workshop. Bessie Schonberg Theater, 219 W. 19th Street. December 5, 12 and 19 at 8 pm. (212) 924-0077

by Jon Nalley

Fresh Tracks, a biannual series dedicated to presenting new work by provocative emerging and non-mainstream choreographers, is an exciting smorgasbord of themes and movement featuring the work of seven choreographers selected by special audition. Richard Steinberg's *Museum Piece* is an investigation of the importance of "display factor" for a solo dancer. Coy in its movement, it explores a brother and sister's dilemmas in facing their growth out of innocence. Grasping at doubts, tribulations, anxiety and pain, Julie Ludwick's *Survivor's Steps* deals with life's difficult steps and unseen pitfalls. Influenced by the Bill Evans technique and Skinner Releasing, her movement vocabulary contains the steps and jumps of an individual defining her place under the sun, but is not without its dips and falls. Based on Van Gogh's paintings and letters to his brother Theo, and accompanied by music by Arvo Part, Sara Pogostin's *Ou*

Est la Folie? conveys in harried and tortured emotion, a grappling with trapped feelings and a struggle with conformity and self-discovery. Meanwhile, Deborah Marcus' *Clara's Dream* explores a myriad of issues such as uncertainty, vulnerability, the tenuousness of human connection, fragility of life, loss, death, grief and a mother/daughter relationship through movements of alienation and connection. The use of Tony Bennett's "I Don't Know Why" in this piece is a real plus.

Absolutely hot, Reginald Wilson's *N/UM*, a spare percussive solo draw-

arts-like flailing. Anat Daniely's *Aismach Moshe* captures dissonance and inner dichotomies utilizing movements of gathering, invitation, reflection, inner strength and the very cycle of life. With textured background strains of a father singing "lyla tov, lyla tov" ("good night" in Hebrew) to his daughter, Daniely explores the frustrations of parent/child relationships.

Behind plastic police lines, choreographer and performer Jim Provenzano has brought ACT UP to the dance stage in his piece, *Held Up*. Based on his experiences in dealing with the police after being robbed at gunpoint, *Held Up* opens to Provenzano upside down in writhing, snakelike movements exploring the

greed and violence of present-day New York. His performance was *deja vu* to me, bringing forth the ugly scene of my being robbed at gunpoint and punched in a Fort Greene subway station a month ago. Underlining the very struggle to put one's life together after such an incident, Provenzano captures its every nuance, whether going through it time and again while going through daily routine, increased awareness of helplessness and vulnerability, challenging an AIDS activist's ambivalent feelings

toward the police, and thinking-up punishments for the perpetrators. In the box of gaffing tape segment in particular, he illustrates being walled in by that new awareness. *Held Up* exemplifies the earnestness of this showcase of hot talent, previously launched by such well known choreographers as Bill T. Jones, Bebe Miller and Marta Renzi. ▼



UPHOLDING THE LAW

Jim Provenzano is moved along.

Photo: Russell Maynor

ing on his African-American heritage, exudes the inner strength, power and resiliency of an individual in society. Notable is the strength of tight-jeaned, carrot-top David Titchnell's provocative performance, particularly with regard to his movement's timbre and assertion which brought him from exaggerated patty-cake movements to a crescendo fusion of ASL and martial

Art

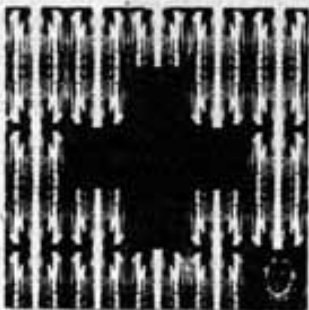
Burn Baby Burn

Set the Woods on Fire! A Collaboration. Simon Watson Gallery, 241 Lafayette Street, 925-1955. Through December 22.

by Jon Nalley

Set the Woods on Fire!, a substance-laden installation at Simon Watson Gallery, is a "state of the art" collaboration. Robin Murphy, Catherine Saalfeld, Hunter Reynolds and DIVA-TV (Damned Interfering Video Activists) force viewers to reevaluate their very perspective by capturing the meaning of everyday symbolism often taken for granted or considered benign.

Seeking to expand the ideas and inspiration that led to "Arboretum," his series of acrylic-on-canvas paintings, Murphy invited Saalfeld and Reynolds to collaborate with him at Simon Watson. All three had met as activists in the AIDS Coalition to Unleash Power (ACT UP). DIVA, a collective of videomakers, was approached to provide public service announcements for the project and, continuing



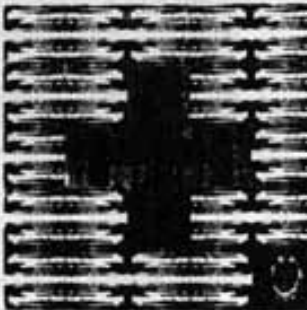
Ghosts by Robbin Murphy

Watson's tradition of inviting writers to participate in his installations, David Deitcher contributed his essay "Do You Read Me?" Bringing together this ensemble of varied vocabularies into a cohesive dialogue must have required a great deal of trust and openness.

The dynamics of dialogue and vocabulary can be seen at the dialogues table where the conjugation exercise of "Estoy viviendo con el SIDA/I am living with AIDS" commands attention. Challenging the concept of language as

a neutral force, *Set the Woods* asserts that language, as the most "fundamental level of representation," is a force that should be brought to bear in breaking through mistaken metaphor. Responding to Deitcher's essay condemning the rarefied and irrelevant nature of much of the "art world," Saalfeld and Reynolds decided to utilize familiar cultural symbols—including table tops, newspapers and television commercials—in creating a new lexicon of metaphors for direct action activists.

With messages like "sound of a nightstick hitting your body" and "set the woods on fire" imprinted on seemingly innocuous park signs, the viewer is confronted by a challenge to face-value acceptance of society's benevolent images. Incorporating similar symbols (upside down representations of the police badge/trophy mount/forest service sign/highway sign) into his paintings of nature images with text from Henry David Thoreau's "On the Duty of Civil Disobedience," Murphy adds to this



context. The work's intensity is understandable when one considers that the artist was set upon by club-wielding officers during the August 1988 Tompkins Square police riot.

Also explored are images and perspectives of "nature contained," whether the leaves used are surrounded by text or glass. Interpreting Thoreau's essays as meditations on controlled nature, Murphy points to the government's "Smokey the Bear" campaign in the early 70s seeking to



Installation view of Set the Woods

prevent small accidental fires which rejuvenate the forest. He sees this as a metaphor for keeping the local fires of activism burning.

Not only forests have been contained, however. The media has likewise become as naturalized, familiar and taken-for-granted within the complacent Reagan era. *Set the Woods* points this out with the insertion of scarlet red plaques in the series. Xeroxed onto acetate, spray-painted in red and glued on plexiglass, the plaques juxtapose Thoreau's activism with late-80s mainstream media representations of current activism, particularly the AIDS activism of ACT UP. With this meta-

phorical link of direct action, the plaques and paintings give license to the outrage and anger of viewers. This is clearly the case in the blown-up wall image of a screaming demonstrator.

Notable also is a DIVA video segment by Dean Lance, edited specifically for the installation, which contrasts his marker drawings of such images as the homeless and a limousine to people with AIDS and demonstrators with a track of Bob Dylan's "The Times They Are A-Changin'." Other DIVA segments on the monitor—located by the "dialogue table"—combine various forms of outreach in bringing activism to a wider spectrum of the public. ▼

Performance White Noise

Wonderful Life by Dancenoise. At LaMama E.T.C. Ran December 7-16.

by Rick Sugden

Christmas is hell. Four butcher knives suspended from the ceiling before the start of "Wonderful Life," set the tone for Dancenoise's Christmas Revue at The Club at La Mama on East 4th Street. "Ho-Ho my butt," says the Sadistic Santa creeping on stage, "Bad girls just went out of style and good girls aren't doing so hot either."

Dancenoise's Anne Iobst and Lucy Sexton are dancing viscera, bounding around the stage like B-movie gangsters turned choreographers, tortured by all that this final Christmas in the 80s means to them: greed, commercialism, homelessness, George Bush and an ugly future. But, as they remind us, they aren't going to be pushed off that bridge into suicide. Anne and Lucy are "girls with a message" and they have the anger to fight back.

Accompanied by the sissiest of chorus boys, the Gold Diggers (James Aldesic, Ken Bullock, "Hapi Phace"—the drag queen persona of Mark F. Rizzo—and Richard Winberg), Dancenoise whirl through a series of vignettes looking for revenge and relief from the American dog-eat-dog system. The rabble this system despises works to make the rich richer. Can't we at least give them health

care, or a decent house with a bath? Dancenoise wants some answers.

Graduates from Ohio University, Lucy and Anne have been performing together since 1983, creating a Bessie award-winning style that is half performance, half dance. They recently finished a five-year stint hosting a Wednesday night performance series at the Wah-Wah Hut bar



GLOVELY!

Dancenoise is Lucy Sexton (l) and Anne Iobst (r).

Photo: Dona Ann McAdams

on Avenue A. Each week acts were introduced with a mini-performance, a kind of live workshop. They performed at last summer's Serious Fun! at Lincoln Center, and are always popping up at downtown performance spaces. Despite this exposure, they remain, as Lucy says, "popular, prolific and broke." But don't expect them to go commercial.

Playing on the holiday season theme, one scene in "Wonderful Life" has Anne and Lucy, dressed as very pregnant mothers-of-Christ, scrubbing the floor in a bar, while "the boys" are having a few drinks. Each time a

Mary's frustration with life reaches a murderous peak, the jingles of various beer companies are heard. The scrub-women take a load off their feet, as the boys serenade them lip-synching the lyrics. Suddenly, Anne screams and the music stops. "Lucy," Anne shouts, "we gotta stop with this corporate sponsorship. We have too many commercials, we can't perform."

A tough, female version of Abbott and Costello, they throw out set-ups and one-liners. "Give me liberty or give me drugs!" proclaims a patriotic Lucy. "Wait a minute, Lucy. Isn't that Bush's official policy?"

After having smeared themselves with blood while taking a bath, Hapi Phace whines, "Oh, girls, you've gotten the bath bloody." The girls yell in unison, "Oh, yeah? That's nothing compared to the blood bath that's coming!"

The performance looked like it was thrown together and it probably was. Dancenoise is as raw and immediate as a street fight. Their choreographer could have been Willem de Kooning. Anne and Lucy tug, dance, turn, bump and hump each other like a single, raging id trapped in two bodies.

Dancenoise is fueled by rage and sexual energy. It makes one wonder how, or whether, they would adapt to success, large grants and commercial expectations.

Like many from the early 70s generation that remember the spirit of the 60s and have survived the 80s, Dancenoise bristles with hope and despair. "Let's make some noise in the 90s," shout the rebel rousers as they end their show dancing a song that was both a 60s commercial jingle and pop hit: "I'd Like to Teach the World to Sing."

Rage on, sisters, rage on. ▼

Theater

Mr. Hyde Goes Wilding

Dr. Jekyll and Mr. Hyde a play by Georg Osterman. Directed by Kate Stafford. Presented by the Ridiculous Theatrical Company, One Sheridan Square, 691-2271.

by Joe E. Jeffreys

Dr. Henry Jekyll has a pet project. The project is a scientific venture exploring the nature of quantum synaptic dualism: a condition in which two distinct yet rational beings exist in the same body. Don't worry, the condition is not sexually transmitted. It can only be achieved through imbibing some of his exclusive formula coupled with a slug of his maid's noxious java. Having no one else to experiment on, the good doctor turns to himself. The result transforms kindly Dr. Jekyll into odious Mr. Hyde—"the wickedest man in all Cocksackie."

Georg Osterman's play is the latest variation upon the classic story of *Dr. Jekyll and Hyde*. Osterman's take on the story is fairly straightforward if you disregard his inclusion of a bar called the Fruitbowl, two drag characters, two lesbians, the mad scene from *Lucia di Lammermoor*, a stand-up comedy routine with the potential of revolting Andrew Dice Clay or Sam Kinison, a specialty number entitled "You've Changed," and Koko the gorilla. In brief, he has baptized the story in a Ridiculous bath.

Osterman's experiment, much like Dr. Jekyll's, results in a formula. The formula is potent as laughing gas yet, unfortunately, just as ephemeral. Unlike the great Ludlam treatments, which transubstantiated leaden classics into new golden things, Osterman's application of the Ridiculous formula achieves no new element from its commingling of ingredients. The Ridiculous formula guarantees entertainment,



THIS GUY IS REALLY ROUGH

Georg Osterman, Mary Newfeld, Minette Coleman and Everett Quinton

Photo: Anita and Steve Shevett

something Osterman achieves, though he misses that extra kick. Ludlam knew that the maid's noxious java, bitter due to its high concentration of social ramifications, was the secret catalyst without which the formula would only half succeed. Osterman has miscalculated and forgotten the coffee.

The laughing part of the formula is, however, high in concentration. The dialogue is an equal mixture of puns ("Hide all the evidence—That's it, I'll call myself Mr. Hyde."), wisecracks ("If the body is the temple of the soul, yours is an amusement park."), delightful obscenities ("You mattress-backed cocksucker") and various scatological references ("Is a pig's pussy pork?") for seasoning. Hoopies from Ohio should roll in the aisles at such a concoction.

Osterman's performance keeps the play percolating at full force. His interpretation of Lily Gay is as sturdy and tacky as the hairspray in his ratted wigs. Everett Quinton's Mr. Hyde is superior to his Dr. Jekyll yet he cannot compete with Osterman's fireworks. Terence Minern has dropped his previous Ethyl Eichelbergeresque characterizations and proves himself

an actor gifted with his own special abilities which he foregrounds in his delightfully deadpan Minerva the maid. Mary Neufeld plays on all the stops of tailored ladies and hard boiled dykes in the character of Bernice Braintwain. Minette Coleman as Aculine, Braintwain's lover and Gay's confidant, is overshadowed by the acting power surrounding her. Finally, Eureka, though no Florence Foster Jenkins, admirably struggles with her operatic arias as Mary Jekyll.

The constant, true delight in this mixed production is Mark Beard's set. Beard has once again transformed the awkward oblong stage of the Charles Ludlam Theater into a space of smooth flowing, ever changing, ingenious and beautiful possibilities. His Catherine Wheel transformation gimmick is the highlight of mechanical set devices at the Ridiculous this season.

Kate Stafford's direction maintains a brisk clip artfully navigating the script through much extraneous, though funny, material and overflows with hysterical bits of business which she could have pushed even further, doubling the comic impact. ▼

Books

Underground Books

Reader by Robert Glück. The Lapis Press, 589 N. Venice Blvd., Venice CA 90921. \$12.95. 59 pp.

Animal Instincts by Carla Harryman. Published by This Press. Distributed by Small Press Distribution, 1814 San Pablo, Berkeley, CA 94702 \$10.00. 125 pp.

Holy Terror by Steve Abbott. Crossing Press. \$8.95. 141 pp.

by Sarah Schulman

Even though more and more novels and non-fiction books of interest to lesbians and gay men are appearing from the mainstream presses, there is still a wider variety of writing coming from medium and small publishers. Most of these books will never be reviewed in the commercial media. They include three very different publications from three Bay Area poets. The limited distribution of new writing styles may mean that the committed reader will have to mail order to get these books in their hands. It's worth it.

Carla Harryman is one of the most extraordinary writers I have ever encountered. She puts words together in ways that are often accurate to perception and therefore revealing by their disjunction. Her subject matter is more limited, focusing primarily on the private sphere. Yet the perspective is as startling as her word choices because Harryman writes with a sense of state of emergency and yet she never commits to it. So, there is a constant scream about an unidentified problem but its dimensions never become articulated beyond a vivid reaction to a partially remembered nightmare:

We were standing against the crumbling wall of the fort as I spoke. The wind was taking my words away from me. The Male was still watching the sheep race back to pastures long after they had reached that destination. It is possible to become very fond of a trace, a story that is always the same.

This sense of stagnant familiarity, habit without gratification, is a theme that repeats in her work, "The house is lumpy with numbness, protruding from below." As is being caged or entrapped, "A thousand red spiders living in a brick and that's what refusing to talk is like."

What the author owns over and over again with great precision of perception is an inability to create change, a not knowing what to do now:

Passivity has been accomplished through the

**CARLA
HARRYMAN**

ANIMAL INSTINCTS



descriptive process, a mechanism which devours objects, subjecting them to the decay of inner life...Each rock, each sentence.

For Harryman the mechanics of writing are the arena and framework in which emotions are identified, where emotions end, "Expression concludes existence."

As a reader who is a writer, I was moved by the level of exposure and then, once trusting and vulnerable, I became disturbed by the resignation. Later she says, "Inexplicable phenomena are made up by the people who witness them rather than those who cause them." And while I know that these are voices are not at all autobiographical documents, they obstructed my own sense of consequences in writing and meaning with the residue of a brilliantly stated refusal:

Some people dream they are in love, with no one.

See UNDERGROUND BOOKS on page 64



ten east eighth street new york city, 10003 (212) 254-1699

UNDERGROUND BOOKS from page 62

Dresses hang in the closet opening onto a garden. Let us ascend from the lab, the gates of the future open, but this gelatinous world exists only in relation to a missing subject. You look for one thing, but fringe grows between you and where your boat's been launched. One could search the world or never, leave the library and get the same results.

Harryman is a unique artist writing from a familiar impetus:

After the trial, I suffered an excited remorse. I could not stop talking about it and yet I could not make my agitation understood.

While Harryman's work raises important questions about means of presentation, Robert Glück blasts the whole notion of style out of the water. This is what makes his new book of poems, *Reader*, so intriguing. Each piece of the collection is titled the name of a writer. Then Glück writes an approximation of their style with a content all his own. By the end, we have seen a survey from classical to avant-garde and the only absent articulated voice is Glück's. At a time when the greatest insult to an artist is to be "derivative," he bravely thumbs his nose at originality, declaring that style is a response:

...young people resemble each other and my own generalized beauty which I admire so shyly and passionately is passing away. Nose thickening skin solemnly giving up its resilience. In my face there is a buried sales representative and also a whole family dinner.

[from "Wordsworth"]

His "Elizabethan" poem asks whether to "penetrate or decorate" a desired man, while the homage to John Weiners takes a less pragmatic view.

Here the psyche's fending off an incursion by an "other"

The skepticism and questioning are both consciousness and its

projection, like medieval painting, a pink patch is a tunic with plenty of space for the body but no body. Go and line a pleated skirt.

Glück is the director of the San Francisco Poetry Center and, if this book is any indication, he is a great diplomat when it comes to pandering to one faction or another of the poetry wars. Sometimes this gets namby-pamby, but sometimes a particular writer inspires him into fully realizing their system of word relations:

| | |
|----------------------------|----------------------------|
| <i>green white &</i> | <i>doesn't promise</i> |
| <i>red flag-faced nuns</i> | <i>happiness but smut</i> |
| | <i>and trouble</i> |
| <i>signal shock,</i> | <i>A lively silence, a</i> |
| <i>sleezy bobo</i> | <i>crude sulk,</i> |
| | <i>an itch asserts</i> |
| <i>sly libido, nephew</i> | <i>my novel, my trip,</i> |
| <i>normal</i> | <i>my health, my</i> |

[from "Jack Spicer"]

Reader is the result of observation and lack of resistance to other writer's shapes. Surprisingly this is a condition so rare that *Reader* becomes provocative simply because it listens.

Steve Abbott has produced a first novel that is a confusing conglomeration of identities, both personal and literary. *Holy Terror* begins as a possibly tongue-in-cheek gothic about one gothically named Armand Dupre, a young seminarian, Abbott starts off with a perfectly rendered genre style. But following tradition seems to be the last thing on the author's mind. What begins as a dead-panned homage to religious devotion starts to unravel stylistically just as strange things come to pass at the Abbey. Armand has to resist seduction from brothers at every turn until he gives himself to one young priest who is immediately killed in a plot device too clumsy to be meant seriously.

At this point, however, the book comes alive on another plane because Armand begins to come apart and the novel starts to lose its texture. The

style ceases to be familiar and takes on emotional qualities of its own.

One of the most interesting moments in this whole procedure is when Armand, in a state of heightened paranoia, overhears his Italian trick Tomasso and his friend Eva speaking in Italian. Armand fears they are having an affair, strains to understand their language but cannot. It sounds like Chinese to him. Instead, he imagines a translation which confirms his worst fears. Abbott then provides us with a transcript of the discussion in Italian, with a few lines in Chinese so that we can visually experience what Armand aurally experienced. Then, he gives us footnotes explaining the true conversation and the revelation of how dramatically distorted Armand's perception is. Abbott allows us multi-levels of interaction with the realities and fantasies of his characters in a manner that could not be accommodated by a conventional format.

Avant-garde writing is dominated by an emotionally denying intellectualism which makes much of it useless for most people. But every now and then there are hidden treasures or just some good ideas that are expressive and challenging. Because the means of presentation is not familiar, and because so many of us have been burned by pretentiousness, we each have to learn how to make the emotionally resonant work be of use. But that process can't even begin if we can't get hold of the books. ▼

LETTERS from page 10

track of lesbian and gay matters, but I think that liaison offices with all their trappings and constant proclamations have outlived their usefulness. (Witness the egregious performance of the mayor's during the waning days of the primary campaign.)

There were never any complaints that David Dinkins as Borough President didn't have an official lesbian/gay liaison. He just had lesbians and gays on his staff.

And it's generally known that Governor Cuomo planned to eliminate the post several years ago to rely instead on his network of open gays and lesbians in state government.

Maybe we should wise up and call it a day for our liaisons.

Christopher Newman
Manhattan

GWTW from page 54

the first words of the book: "Scarlett O'Hara was not beautiful."

Howard and de Havilland suffer most, from both inherent liabilities and bad luck: the artifice of their acting styles has dated beyond repair. Howard is also tired from the top. He didn't want to do the movie and refused to read the book. The discomfort reads, as does the fact that he is half the size of Mitchell's Apollonian Ashley. With Gable as the alternative, Scarlett's unrequited love is hard to appreciate. De Havilland's Melanie is as literal as film acting gets. Sweetness unrelieved, it lacks all of the tenacity the actress showed in forcing Jack Warner to lend her to Selznick. Her Melanie hasn't a hope of complexity and inadvertently gets some of the biggest laughs. ("Scarlett, you're so sweet to worry about Ashley like this.") And, if you want to see racism at its most subtle, watch Mammy tell Melanie about the death of Scarlett's daughter. Laboring up a staircase, McDaniel's elderly Mammy is just this side of collapse. Our Melanie offers not so much as a soothing hand. Melanie even gets the bannister.

Like Leigh, Gable introduces point blank an element the secondary couple misses by miles: sex. Sam Goldwyn said that, when Gable appeared onscreen, his balls could be heard clanking together. Complaints have been registered about the chauvinism of Gable's film image, but his Rhett is their singlehanded dismissal. Gable adapts Rhett to his own persona rather than attempting anything like a characterization. Together, they smash the sexual stereotyping upon which the South was based. As usual, Gable wants an equal, and Rhett is involved with the only two women who live in the real world, Scarlett and Belle Watling. The mating of equals has advantages for both sides: that famous morning after—when Scarlett, swept upstairs by Rhett, is discovered the next day kleig-lit with contentment—it is the only time she ever looks relaxed. The sexual stereotyping in *Gone with the Wind* is, obviously, not as simple as it first appears.

Although accounts of Leigh's life stress her appropriateness as Scarlett,

subsequent celebrity may have obscured how unlikely a casting coup she was. An unknown British actress as the most famous heroine in contemporary American fiction was tricky stuff, hence the myth of her dramatic last-minute meeting with Selznick, whose brother was her agent. Leigh's name may not have gone above the title until after her Oscar, but her mere presence is Selznick's first statement of belief in his gamble, her omnipresence the second: Not only is Scarlett in virtually every scene, but her ubiquity is amplified by the screen time given to big, tight closeups.

Right is one word for her. Leigh's generation of Bright Young Things were their own variant on Southern belles, and her particular qualities spell Scarlett—charm, will, sex. Even better, the energy and self-absorption of Leigh's Scarlett—war literally erupts around her, and, miffed about something else, she can't be bothered to notice—spring from her forte as an actress: Scarlett (nee Pansy, Mitchell's first choice of names) is a comic character caught in tragic circumstances, and she belongs to a nimble comedienne. The fortuity of the fit extended to the facts of filming. Like Mitchell, who wrote the first scene last, Selznick reshot the opening sequence late in production. By that time, Scarlett and Leigh had been through the war together, five months of filming. The actress is as confident as her character, and we're caught, like the Tarleton twins. True to the book, the film of *Gone with the Wind* is held together by its heroine, cast to perfection—the iron-willed Southern woman who stayed behind, outlived the Melanies and won her own war. ▼

ARM THE DECKS from page 57

attendant emotions in an uncontrived and spontaneous way.

The dance song/single "Standing There" is propelled by Budgie's relentless rhythm and is punctuated by adamant horns, while Siouxsie is full of scorn for the macho attitudes of men who ridicule and victimize women: "see them standing/see them staring/see them wearing that same stupid face/ignore all their calling/

ignore all their taunting/ignore all their faking, their self hate and loathing/somebody should show them where to go." About this song, Budgie says, "More generally, it's about the persecution of anyone who wants to be different from the crowd." A subject every *OurWeek* reader understands.

Some other highlights of this album include "You!"—a pastiche of percussion and atmospherics that wind around Siouxsie's lyrical possessive obsession, "Pity," a beautiful ballad about ugly things, "Pluto Drive," a science fiction escapism tune full of percussive and vocal hooks, "Venus Sands" (in the tradition of *Suddenly Last Summer*), a hair-raising portrait of the cruelty of nature featuring sea gulls ripping the flesh of newly-hatched turtles, and the marimba-soothing sounds of the last cut, "Morriña," Spanish for "the blues."

For long time fans, and adventurous souls, this album is HIGHLY RECOMMENDED! ▼

STEEL MAGNOLIAS from page 55

stiffly played by Daryl Hannah (cast "against type"), is only there to represent a series of quirks that the others have to put up with—mostly clumsiness and religious fanaticism, which seem aptly joined. With all this toleratin' going on, when the inescapable gay joke surfaces, the butt is not the unmet homosexual but his flabbergasted family and, moments later, our friend Ousier.

The movie's inclusive impulses are, naturally, artificial. The pretense of diversity is betrayed by the jarring appearances of three or four out-of-place, token Blacks and by the supreme value accorded motherhood and babies. But hey, you knew before you got in line that there was nothing genuine about *Steel Magnolias*—except maybe the way everything that happens in the Louisiana community revolves around food, families and fornication. If you're determined not to enjoy the picture on its own very commercial terms, you can always amuse yourself by keeping count of the number of edibles shown or mentioned. The menu is the most inclusive thing about the movie. ▼

GOING OUT

AN EVENTS CALENDAR

prepared by Rick X
with additional information from
The Gay & Lesbian Switchboard of
New York

For more information or referrals, to
rap, or to volunteer, call the GLSB
daily, noon to midnight, 212-777-1800

Send calendar items to:

Rick X, Going Out
Box 790
New York, NY 10108

Items must be received by
Monday to be included in the
following week's issue.

MONDAY

DECEMBER 18

YORK THEATRE COMPANY and
THE CHURCH OF THE HEAVENLY
REST Holiday Benefit: *We
Need a Little Christmas Now!*
for the People With AIDS Coalition
and CIRF for Children With
AIDS; starring Orson Bean, Len
Cariou, Barbara Cook, Gretchen
Cryer, Victor Garber, Judy Kaye,
Kip Niven, Cy Coleman, Betty
Comden, Charles Strouse, cast
members from *Sweeney Todd*,
many others; at The Church of
the Heavenly Rest, 90 St & 5th
Ave; 8 pm; \$40-\$200; info 369-
7254

TUESDAY

DECEMBER 19

GAY & LESBIAN INDEPENDENT
DEMOCRATS Annual Holiday
Party, honoring Katy Taylor of
the NYC Human Rights Commission
AIDS Division, and FAIR-
PAC; at a Greenwich Village
residence; 5:30-8:30 pm; \$35-\$75;
475-0271

PROFESSIONALS IN FILM/VIDEO
First Annual Holiday Party, for
members and guests, music,
dancing, refreshments; at The
Center, 208 W 13 St; tix 645-3351

WEDNESDAY

DECEMBER 20

TWENTY/TWENTY Closed for
Private Party, Shescape party
for women returns next week, 5-
10 pm

GAY GIRLS Workshop: *Surviving
Gay Break-Ups*, helping
gay men to explore the painful
feelings created by lover break-
ups and find ways to support

each other during the adjustment
to becoming single again; at The
Center, 7-10 pm; \$6; rsvp with
Sam Mintz-Straus, 486-1256, or
John Miller, 598-9680

THE GLINES presents The final
week of *An MGM Christmas
and Oh Mary, Don't Ask*, "two
camp Christmas musicals"; *An
MGM Christmas*, with "appear-
ances by Peggy Lee, Ethel Mer-
man, Kate Smith, Marlene
Dietrich, Lana Turner and Ava
Gardner," at 7 pm; *Oh Mary,
Don't Ask*, which "ends with
madcap abandon at the Bethle-
hem Hilton," at 9:30 pm; at the
Courtyard Playhouse, 39 Grove St
(west of 7th Ave); \$10 per show;
869-3530 (WED-SAT, at these
times)

NEW YORK CITY GAY MEN'S
CHORUS 10th Anniversary
Holiday Concert: *Masters In
This Hall*, at Carnegie Hall,
joined by the internationally
acclaimed soprano, Faith
Esham; 57 St & 7th Ave; 8 pm;
\$10-\$50; producers invite audi-
ence to bring unwrapped toys for
children with AIDS, ages 2-9;
NYCGMC 691-7590, tix 247-7800
(also 12/21)

EAGLE BAR Movie Night: *The
Dream Team*; 142 11th Ave (at
21 St); 11 pm; 691-8451

THURSDAY

DECEMBER 21

THE GLINES presents *An MGM
Christmas and Oh Mary, Don't
Ask*, see DEC 20

NEW YORK CITY GAY MEN'S
CHORUS 10th Anniversary
Holiday Concert: *Masters In
This Hall*, see DEC 20

BISEXUAL POLITICAL ACTION
COMMITTEE Holiday Meeting
and Pot Luck Dinner at a mem-
ber's house, 8 pm, 718/353-8245

FRIDAY

DECEMBER 22

FIRST EVENING OF CHANUKAH

THE GLINES presents *An MGM
Christmas and Oh Mary, Don't
Ask*, see DEC 20

GAY MEN OF AFRICAN
DESCENT Discussion: *Seeing
Voices*, in which GMAD devotes
itself to the sub-community of
deaf Black/Latino lesbians/gay
men; in the Assembly Hall of The
Center, 208 W 13 St; 8 pm; 620-
7310

CONGREGATION BETH SIM-
CHAT TORAH Annual
Chanukah Dinner at 6:15 pm,
Service at 8:30 pm, and Festive
Oneg Shabbat Program at 10
pm; 57 Bethune St (near West St);
\$12 members/\$15 guests; rsvp
before DEC 20 at 929-9498

SATURDAY

DECEMBER 23

FIRST DAY OF CHANUKAH

THE GLINES presents *An MGM
Christmas and Oh Mary, Don't
Ask*, see DEC 20

CONGREGATION BETH SIM-
CHAT TORAH Chanukah
Dance, with bar, snacks and DJ
Karin Ward; 57 Bethune St (West-
beth housing complex, up the
ramp in the courtyard); 9 pm - 1
am; \$6 advance/\$8 door; 929-
9498

SPECTRUM DISCO presents
India, singing "Dance on the
Fire" and "Right From the Start";
802 64th St, Bay Ridge, Brooklyn
(N train to 8th Ave stop); opens
at 9 pm; 718/238-8213

SUNDAY

DECEMBER 24

NY AREA BISEXUAL NETWORK
Holiday Brunch for Revelers
(and Grinches); at the Spike,
11th Ave & 20 St; 3 pm; 718/353-
8245

THE EAGLE BAR Christmas
Eve, at midnight, "have a gift on
us"; 142 11th Ave (at 21 St); 691-
8451

MONDAY

DECEMBER 25

CHRISTMAS DAY

THE CLOSET CASE SHOW pre-
sents a Christmas Tribute to
the Cardinal, a "little stocking
stuffer for His Holiness, including
a reprise unveiling of the donat-
ed artwork, *Safe Sex in Church*";
Manhattan Cable Channel C/16;
midnight

TUESDAY

DECEMBER 26

MEN OF ALL COLORS TOGETH-
ER/NY 1st Night of Kwanzaa:
Umoja (Unity); on the Upper
West Side; 7:30 pm; 222-9794,
245-6366 (Editor's note: MACT
explains that Kwanzaa means
first fruits and is a weeklong har-
vest festival for which each night
represents a different important
social principle.)

WEDNESDAY

DECEMBER 27

ASIANS AND FRIENDS/NY Mem-
bers Meet Members, at Manila
Bar and Restaurant, 31 W 21 St;
6-8 pm; member info 673-2596
(every 2nd/4th Wednesday)

MEN OF ALL COLORS TOGETH-
ER/NY 2nd Night of Kwanzaa:
*Kujichagulia (Self Determina-
tion)*; in Hoboken, NJ; 7:30 pm;
212/222-9794, 212/245-6366

THE STEPHEN HOLT SHOW pre-
sents *Stephen Holt's Life in the
70's*, with clips from *Two Saints*
(with Divine and Agostino Macha-
do), and Holt's starring vehicle, *I
Want to Be a Beauty Queen*;
Manhattan Cable TV, Channel
D/17; 9 pm (repeats on Manhat-
tan and Paragon Cable, 12/30)

EAGLE BAR Movie Night:
Earth Girls are Easy; 142 11th
Ave (at 21 St); 11 pm; 691-8451

THURSDAY DECEMBER 28

MEN OF ALL COLORS TOGETHER/NY 3rd Night of Kwanzaa: *Ujima* (Collective Work and Responsibility); in Morningside Heights, Mhntn; 7:30 pm; 222-9794, 245-6366

FRIDAY DECEMBER 29

LESBIAN AND GAY COMMUNITY SERVICES CENTER NATIONAL MUSEUM OF LESBIAN & GAY HISTORY Closing Day of *Selections from the Lesbian Herstory Archives*, 208 W 13 St, 620-7310

COMMITTEE OF OUTRAGED LESBIANS, GAY MEN OF AFRICAN DESCENT, MEN OF ALL COLORS TOGETHER/NY, SALSA SOUL SISTERS Kwanzaa *Fair, Feast & Festival*; a jointly sponsored event at The Center, on the 4th Night of Kwanzaa (*Ujamaa*, Cooperative Economics), featuring artistic vendors, drama, poetry, music, African-American buffet; 208 W 13 St; 7-11 pm; Center 620-7310, MACT 222-9794 (Editor's note: the sponsors encourage attendance by the entire gay/lesbian community, of all colors and ethnicities)

SATURDAY DECEMBER 30

THE STEPHEN HOLT SHOW presents *Stephen Holt's Life in the 70's*, with clips from *Two Saints* (with Divine and Agostino Machado), and Holt's starring vehicle, *I Want to Be a Beauty Queen*; Manhattan and Paragon Cable, Channel 16/C; 11:30 am

MEN OF ALL COLORS TOGETHER/NY Day of Indulgence, at which you can "come get your choice of haircut, massage, facial, manicure, pedicure, hair braiding, foot massage or psychic reading"; at The Center, 208 W 13 St, Women's Coffeehouse, 2nd Floor; noon to 7 pm; \$10 per 1/2 hour, \$40 for a full package; rsvp 245-6366

AIDS CENTER OF QUEENS COUNTY and GAY MEN'S HEALTH CRISIS Workshop: *Eroticizing Safer Sex*, in which participants "are offered the opportunity to explore and discuss emotionally laden material about AIDS and sex"; open to all gay men in Queens; 1-3:30 pm; free; rsvp 718/896-2500

LESBIANS AND GAYS OF FLATBUSH Holiday Pot Luck Dinner and Party, 7 pm, 718/859-9437

MEN OF ALL COLORS TOGETHER/NY 5th Night of Kwanzaa: *Nia* (Purpose); in Newark, NJ; 7:30 pm; 212/222-9794, 212/245-6366

SPECTRUM DISCO presents *Jaya*, singing "If You Leave Me Now"; 802 64th St, Bay Ridge, Brooklyn (N train to 8th Ave stop); opens at 9 pm; 718/238-8213

SUNDAY DECEMBER 31

New Year's Eve

ST. CLEMENT'S EPISCOPAL CHURCH Eucharist (1st Christmas) and Play Readings; Eucharist at 11 am, with a selection of readings from Joe Orton's works following lunch; 423 W 46 St; 246-7277

BISEXUAL PRIDE Focus Group: End of Year Free-Form Meeting, bring light refreshments; at The Center, 208 W 13 St, 3 pm, \$5, 718/353-8245

MEN OF ALL COLORS TOGETHER/NY 6th Night of Kwanzaa: *Kuumba* (Creativity); call for location; 6 pm; 212/222-9794, 212/245-6366

CENTER DANCE COMMITTEE New Year's Eve Ball, with DJ Tom Karopolulos, hors d'oeuvres, party favors, champagne at midnight; 208 W 13 St; 9:30 pm - 1:30 am; \$15; 620-7310

ASIANS AND FRIENDS/NY New Year's Eve Party at After 5+, with buffet and entertainment by Ron Bailey, Eddie Olson & Rose, Mike Taylor, John Hamilton MC; \$35 members/\$45 non-members; member info 673-2596

SPECTRUM DISCO presents New Year's Eve with France Joli, singing "Come to Me" and "Hard

to Break Your Heart"; noisemakers, hats, champagne at midnight, continental breakfast; 802 64th St, Bay Ridge, Brooklyn (N train to 8th Ave stop); opens at 9 pm; 718/238-8213

CHIP DUCKETT New Year's Eve Party at Cuando, with DJ Perfidia, dancing in the (drained) pool, drag queens on the altar; 9 Second Ave (just north of Houston); \$10 advance/\$15 door; advance tix at Mars and Carmelitas, charge with AMEX or get further info at 691-6262

THE SAINT AT LARGE New Year's Eve, with DJs Terry Sherman and Michael Fierman, live entertainment, champagne at midnight, breakfast at 7 am; at 105 2nd Ave (at 6 St); 10 pm through 3 pm the following day; \$45 advance/\$55 door; Ticket-Master 307-7171, info 674-8541

SHESCAPE New Year's Eve at Octagon, opens 10 pm with party favors and noisemakers, champagne at midnight, breakfast at 6 am, party till 8 am; 555 W 33 St; \$15 advance/\$20 door/\$30 reserved seat at table; tix 947-0400, info 645-6479

THE EAGLE BAR New Year's Eve Money Balloon Drop, with buffet and champagne toast at midnight; 142 11th Ave (at 21 St); 691-8451

MONDAY JANUARY 1

New Year's Day

MEN OF ALL COLORS TOGETHER/NY 7th and Final Night of Kwanzaa: *Imani* (Faith); call for location; 7:30 pm; 212/222-9794, 212/245-6366

WEDNESDAY JANUARY 3

CONGREGATION BETH SIMCHAT TORAH Jewish Education Courses; tonight: *Contemporary Jewish Issues: Alternative Families* at 7 pm; at 57 Bethune St; info 929-9498

GAY TEACHERS ASSOCIATION General Meeting with guest speaker, George Fesko, of the United Federation of Teachers' Executive Board, and Liaison to Lesbian & Gay Teachers; at The Center, 208 W 13 St; 8 pm; Center 620-7310

STEPHEN HOLT SHOW presents *Stephen Holt's Life in the 80's*, with scenes from *Fever of Unknown Origin*, *Casting of Kevin Christian*, *Love, Oscar*, and the gay musical, *Kareer Suicide*; Manhattan Cable TV, Channel 17/D; 9 pm (repeats on Manhattan and Paragon Cable, 1/6)

EAGLE BAR Movie Night: *Scrooged*; 142 11th Ave (at 21 St); 11 pm; 691-8451

THURSDAY JANUARY 4

GAY WOMEN'S ALTERNATIVE presents *Jewelle Gomez*, with stories of *fantasy fiction from the real world* (from her new book in progress); at the Universalist Church, Central Park West at 76 St; 8 pm; \$5 (for women only, meets every first Thursday)

THE PYRAMID presents *Dudley* in his new performance work *Second Sleep*, a "homoeotic, religio-sexual work-in-progress"; 101 Avenue A (at 6 St); 9 pm; info 473-5625 (presented this and every Thursday in January)

FRIDAY JANUARY 5

GAY AND LESBIAN SWITCHBOARD/NY Volunteer Interviews, for those who wish to work at least two 3-hour shifts per month; those chosen will be required to attend an initial training the following day, 1/6; 6:30 pm; 777-1800

THE ANSWER IS LOVING Women Talking Women's Talk: "Limit Setting/Boundaries," knowing when to say yes, and when to say no without guilt or loss of love; led by Ruth Berman and Connie Kurtz; Sheepshead Bay, Brooklyn; 7:45-10 pm; \$8; 718/998-2305

MEN OF ALL COLORS TOGETHER/NY Educational Forum/CR Session: *Stale Roles and Tight Buns*; a discussion on this provocative film which examines the media representation of male sexuality and desire; at The Center, 208 W 13 St; 7:45 pm; 222-9794, 245-6366

Monday

Private Eyes (preppie; male strippers, 2-4-1 till midnight) 12 W 21 St, btwn 5th & 6th Aves, 208-7772

Tuesday

Better Days 316 W 49 St (8/9 Aves) 245-8925

***Love Machine** at Underground 860 Broadway, near 17th St; 254-4005

Wednesday

Better Days 316 W 49 St (8/9 Aves) 245-8925

Private Eyes (Jeffrey Sanker & Dallas's Club Bad) 12 W 21 St, btwn 5th & 6th Aves, 208-7772

Spectrum (free admission all night) 802 64th Street, Brooklyn, 718-238-8213

Thursday

***Boybar** (has a new wave drag show) 15 1/2 St Marks Place, btwn 2nd & 3rd Aves, 674-7959

***Carmelita's** (Chip Duckett) 150 E 14 St

***Copacabana** (last Thu. of the month has Susan Bartsch party) 10 E 80 St, at Fifth Ave, 755-6010

***Pyramid** (Queer-Amid, with host Ru Paul) 101 Avenue A, btwn 6th & 7th Streets, 420-1590

Spectrum (free admission all night, 2-4-1 drinks) 802 64th Street, Brooklyn, 718-238-8213

Friday

***Boybar** 15 1/2 St Marks Pl., btwn 2nd & 3rd Aves, 674-7959

Columbia Dances (1st Friday of every month, except July) 118th St & Bway, 854-5113 days

Private Eyes (preppies and young professionals) 12 W 21 St, btwn 5th & 6th Aves, 208-7772

Spectrum (male and female strippers) 802 64th Street, Brooklyn, 718-238-8213

World (mixed gay/straight) 254 E 2 St, 477-8677

Saturday

Barefoot Boogie (smoke & alcohol free) 434 6th Ave (btwn 9/10 Sts); 832-6759

***Boybar** 15 1/2 St Marks Place, btwn 2nd & 3rd Aves, 674-7959

The Center Dances (2nd and 4th Saturdays) 208 W 13 St, btwn 7th & 8th Aves, 620-7310

Private Eyes (Jeffrey Sanker & Dallas's Club Bad) 12 W 21 St, btwn 5th & 6th Aves, 208-7772

Sound Factory (Acid House, no alcohol, doors open midnight) 530 W 27 St (btwn 10th & 11th Aves), 643-0728

Spectrum (guest performer night) 802 64th St., Bklyn., 718-238-8213

World (mixed gay/straight) 254 E 2 St, 477-8677

Sunday

Better Days 316 W 49 St (8/9 Aves); 245-8925

***Mars** (Chip Duckett's "Mars Needs Men" night) Westside Highway and 13th St, 691-6262

Pyramid (Hapi Place and Drag + Variety Show) 101 Avenue A, btwn 6th & 7th Streets, 420-1590

Spectrum (show; free admission 9-10 pm) 802 64th Street, Brooklyn, 718-238-8213

Every Night

Grand Central (Rockville Centre, LI, closed Mon. & Tues) 210 Merrick Road, Rockville Centre, LI, 516/536-4800

Monster (West Village) 80 Grove St. at Sheridan Sq., 924-3557

Nimbus (West Village) 22 7th Ave South (at Leroy; 2 blks above W Houston), 691-4826

BEST BETS for Women's Dancing

NOTE: Party events are subject to change. Always call first to confirm.

Tuesday

Hatfield's 128-10 Queens Blvd., Kew Gardens, 718-261-8484

Wednesday

Bedrock 121 Woodfield Rd, W. Hempstead, LI; 516-486-9516

Spectrum 802 64th St. @ 8th Ave, Bay Ridge, 718-238-8213

Twenty/Twenty (Shescape after work party) 20 West 20 Street (btwn 5th & 6th Aves), info 645-8479

Thursday

Bedrock 121 Woodfield Rd, W. Hempstead, LI; 516-486-9516

Spectrum 802 64th St. @ 8th Ave, Bay Ridge, 718-238-8213

Friday

Bedrock 121 Woodfield Rd, W. Hempstead, LI; 516-486-9516

Cheeks 2000 Long Beach Road, Island Park, LI, 516-431-5700

Octagon (Shescape) 555 West 33 Street, btwn 10th & 11th Aves; 947-0400, 645-8479

Spectrum 802 64th St. @ 8th Ave, Bay Ridge, 718-238-8213

Visions 56-01 Queens Blvd, Wdsde, info 718-846-7131, bar 718-899-9031

Saturday

Bedrock 121 Woodfield Rd, W. Hempstead, LI; 516-486-9516

The Center (2nd and 4th Saturdays, & special events)

Silver Lining 175 Cherry Lane, Floral Park, LI, 516-354-9641

Spectrum 802 64th St. @ 8th Ave, Bay Ridge, 718-238-8213

Starz 836 Grand Boulevard, Deer Park, LI, 516/242-3857

Twenty/Twenty (Shescape) 20 West 20 Street (btwn 5th & 6th Aves), info 645-8479

Sunday

Bedrock 121 Woodfield Rd, W. Hempstead, LI; 516-486-9516

Cave Canem (Sandwich Sister Sundays, Dega Productions)

Lads 130 West Post Road (Rte 22), White Plains, 914-683-5353

Spectrum 802 64th St. @ 8th Ave, Bay Ridge, 718-238-8213

Every Night

Cubby Hole 438 Hudson St. @ Morton St., 243-9079

Duchess II Sheridan Sq. & 7th Ave South, 242-1408

All phone numbers are area code 212, unless otherwise noted.

* = TVs welcome.

Send corrections/additions to:

Rick X
P.O. Box 790
New York, NY 10108

LAWYERS from page 26

rejoicing or despair, Lowe relayed details of what she regards as First Amendment cases, including Ben-Shalom's, in which merely speaking about being a lesbian was found to be justifiable reason to deny reenlistment in the armed service. Significant, Lowe felt, in dealing with the military—referred to by Ettelbrick as the country's most homophobic institution—is the release of two reports coming out of that institution which questioned the rationale behind exclusion of homosexuals. "People are not being victims anymore," Lowe asserted. "They are standing up for their rights within the military."

Heading the National AIDS Clearinghouse, the educational and informational arm of Lambda's National AIDS Project, staff attorney David Barr, while remarking on the importance of cases regarding HIV testing, immigration issues and criminal law, limited his remarks to legal efforts around issues of access to AIDS care and treatment. He also noted that the gay and lesbian community must reaffirm its commitment to dealing with the AIDS crisis despite the changing demographics "for all affected" communities. Like military issues, Barr saw ups and downs in this year's developments.

Citing studies which claim that AZT can prevent onset of symptoms among the asymptomatic, and that lesser doses of this agent are as effective (with significantly reduced toxicity), Barr noted that such positive developments were not reaching the mass of affected—many of whom, he claimed, are being "overdosed" and denied access to drugs, lab work and treatment by a primary care physician.

While noting that pneumocystis carinii pneumonia (PCP) is unnecessary because of aerosolized pentamidine's approval, Barr condemned its exorbitant price and the unavailability of PCP-prophylaxis to prisoners and children.

Counsel for the plaintiff in *Braschi v. Stahl Associates* and ACLU Lesbian and Gay Rights Project

FIRST AMENDMENT FIRST

Lambda's Paula Ettelbrick Photo: Desi Del Valle

director, Nan Hunter, felt that law was "on the move" in respect to issues of lesbian and gay families such as "domestic partnership" and "gay marriage." Seeing lesbian and gay family issues along a long-term process of family law's "constitutionalization" (continuing such precedents as recognition of unmarried fathers' rights and feminist challenges to patriarchal laws) and a functional analysis of family groupings. Very important, Hunter concurred, was the *Braschi* decision's setting aside "fictitious legal distinctions" in favor of "how people live their lives in this society."

Attorney Ettelbrick said she hoped for an eventual move towards nationalized health care, which would make medical domestic partnership rights, and equal access to quality health care, less pressing issues.

And Ettelbrick asserted that the lesbian and gay community is "standing very proud going into the gay 90s" and noted its maturity in terms of coalition development—particularly the ability to draw connections between homophobia and sexism—and the direction of community initiatives. She and Lambda staff attorney Evan Wolfson pointed out the necessity to go beyond litigation—to work on legislators, corporations, government agencies through a variety of tactics, not excluding demonstrations. ▼



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Ad Council

OUTWEEK BAR GUIDE

WEST SIDE

Bike Stop West, 230 W. 75th St., 874-9014, Neighborhood bar, occasional entertainment.

Candle Bar, 309 Amsterdam Ave., 874-9155, Friendly leather/western bar.

Cat's, 730 8th Ave., 221-7559, Older men, younger guys

Don't Tell Mama, 343 W. 46th St., 757-0788, Sing-along piano bar and cabaret.

Jason's, 23 W. 73rd St.

Sally's Hideaway, 264 W. 43rd St., 221-9152

Town & Country, 9th Ave at 46th St., 307-1503

Trix, 246 W. 48 St. (bet. Bdwy & 8th Ave), 664-8331, Cash and carry.

The Works, 428 Columbus Ave (at 81st), 799-7365, Cruisy west side crowd.

EAST SIDE

Brandy's Piano Bar, 235 E. 84th St., 650-1944, Sing-along piano bar.

G.H. Club, 353 E. 53rd St., 223-9752, Piano bar, mature crowd.

Johnny's Pub, 123 E. 47th St., 355-8714, Neighborhood restaurant and bar.

Regent East, 204 E. 58th St., 355-9465

Rounds, 303 E. 53rd St., 593-0807, Friendly guys, checkbook romance.

South Dakota, 405 3rd Ave., 684-8376

Star Sapphire, 400 E. 59th St., 688-4710

EAST VILLAGE

The Bar, 68 2nd Ave. (at 4th St.), 674-9714, East Villagers and ACT UPers.

Boy Bar, 15 St. Mark's Pl., 674-7959, Dancing / Drag shows.

The Pyramid, 101 Avenue A, 420-1590, Dancing / Drag shows.

Tunnel Bar, 116 1st Ave (7th St.), 777-9232 W. Village crowd in the E. Village.

WEST VILLAGE

The Annex (to Cellblock 28), 673 Hudson St. (bet. 13th & 14th), 627-1140, J/O Club.

Badlands, Christopher & West St., 741-9236, Cruisy waterfront bar.

Boots & Saddle, 76 Christopher St., 929-9684, Funky dive and juke joint.

Cellblock 28, 28 9th Ave, 733-3144, J/O club.

The Cubbyhole, 438 Hudson (Morton St), 243-9079, Neighborhood bar for gay women & men.

D.T.'s Fat Cat, 281 W. 12th St., 243-9041, Piano bar. Mixed M/F.

Duchess II, 70 Grove St (7th Ave.), 242-1408, Women.

J's, 675 Hudson St., 242-9292, J/O club.

Julius, 159 W. 10th St., 929-9672, Serving Coors, Coors Lite, & Coors Draft.

Keller's, 384 West St. (at Christopher), 243-1907, Friendly neighborhood crowd.

Kelly's Village West, 46 Bedford St., 929-9322, Piano bar.

The Locker Room, 400 W. 14th St. (9th Ave), 459-4299, J/O club.

METRO AREA INFORMATION MEETING For NATIONAL LESBIAN CONFERENCE

to be held April 24-28, 1991 in Atlanta

Thurs., Jan. 11

6:30-8:30 pm

The Center

208 W. 13th Street

(between 7th & 8th Ave.)

First Floor

ASL Interpreted

Marie's Crisis, 59 Grove St. (7th Ave.), 243-9323, Sing-along piano bar.

The Monster, 80 Grove St. (7th Ave.), 924-3558, Piano bar & disco/dancing.

Nimbus 22, 22 7th Ave. South, 691-4826, Dancing, pinball, pool, lounge.

Ninth Circle, 139 W. 10th St., 243-9204, Younger crowd.

Ramrod, 185 Christopher St.

Sneakers, 392 West St., 242-9830.

Two Potato, 145 Christopher St., 242-9340.

Ty's, 114 Christopher St., 741-9641, Cruisy neighborhood bar.

Uncle Charlie's, 56 Greenwich Ave., 255-8787, Huge video bar.

CHELSEA

Barbary Coast, 64 7th Ave. (14th St.), 675-0385, Friendly, neighborhood bar.

The Break, 232 8th Ave. (22nd St.), 627-0072.

Chelsea Transfer, 131 8th Ave. (bet. 16th & 17th), 929-7183, Neighborhood English pub.

Eagle's Nest, 142 11th Ave (21st St.), 691-8451, Leather / Levi's.

Private Eyes, 12 W. 21st St. (bet. 5th & 6th), 206-7770, Dancing, Video Club.

Rawhide, 212 8th Ave., (21st St.), Leather / Levi's.

Spike, 120 11th Ave., 243-9688, Leather & Uniforms.

Tracks, 19th St. & 11th Ave., Dancing.



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Volunteer Opportunities
(718) 896-2500(voice) (718) 896-2985(TDD)

ACT UP (AIDS Coalition to Unleash Power)
496A Hudson Street, Suite G4 NYC 10014
(212) 989-1114

A diverse, non-partisan group of individuals united in anger and committed to direct action to end the AIDS crisis. Gen. meetings Mon. nights 7:30, at the Community Center 208 W. 13th.

ARCS (AIDS-Related Community Services)
for Dutchess, Orange, Putnam, Rockland, Sullivan, Ulster and Westchester counties. AIDS education, client services, crisis intervention, support groups, case management, buddy and hospital visitor program.
214 Central Ave., White Plains, NY 10606 (914) 983-0606
808 Broadway Newburgh, NY 12250 (914) 562-5005
AIDSline (914) 953-9607

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BAR ASSOCIATION FOR HUMAN RIGHTS
Free Walk-in Legal Clinic. Tuesday 6-8 pm
Lesbian & Gay Community Centr. Ground Floor

BIDS (BISEXUAL DOMINANCE & SUBMISSION GROUP)
Share S/M experiences and fantasies with others in a positive, non-judgmental atmosphere. First Sunday of the month, 4:45pm at the Community Center 208 W. 13 Street, NYC. This group is part of the New York Area Bisexual Network.

BIWAYS NEW YORK
Monthly social events for the Bisexual community and friends. Call NYABN for details of upcoming events. (718) 853-8245

BIPAC (BISEXUAL POLITICAL ACTION COMMITTEE)
Political action on issues of importance to the Bisexual/Lesbian/Gay community. Monthly meeting/potluck held 8:00pm on fourth Thursday of the month at members homes. Call NYABN for this month's location. (718) 853-8245

BISEXUAL YOUTH
Informal social & support group for Bisexual kids/youth. Monthly meeting/potluck lunch held 1:00pm on fourth Sunday of the month at members homes. Call NYABN for this month's location. This group is part of the New York Area Bisexual Network.

BLUS-BRONX LESBIANS UNITED IN SISTERHOOD
Social, political and support networking group for women and their friends. Regular social events and meetings on the first and third Fridays of every month. At The Community Center, 208 W. 13 Street, from 6:30-8pm. For more info call Lisa at (212) 829-9817.

BODY POSITIVE
If you or your lover has tested HIV+, we offer support groups, seminars, public forums, reference library, referrals, social activities and up-to-date national monthly, "THE BODY POSITIVE" (\$15/year).
(212) 633-1782.
2095 Broadway, Suite 306, NYC, NY 10023
or 208 W. 13 St., N.Y., N.Y. 10011

CIRCLE OF MORE LIGHT
Spiritual support and sharing in a gay/lesbian affirmative group.
West-Park Presbyterian Church
165 West 86th Street
Wed: worship service 6:30 p.m., program 7:30.
Marsha (212) 304-4373 Charlie (212) 691-7118.

COMMUNITY HEALTH PROJECT
208 West 13th Street, NYC, New York 10011
For Appointments and Information (212) 675-3559
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COMMUNITY RESEARCH INITIATIVE
PWA's, PWARC's & their physicians taking the initiative to seek promising intervention against AIDS in a resp. manner. For more info or to volunteer please call (212) 481-1050.

CONGREGATION BETH SIMCHAT TORAH
NY's Gay and Lesbian Synagogue Services
Friday at 8:30pm 57 Bethune Street
For info, call: (212) 929-9498.

DIGNITY NEW YORK
lesbian and gay Catholics and friends
AIDS Ministry, Spiritual Development.
The Cathedral Project.
Worship Services & Social-Sun. Eves. 7:30pm-St. John's Episcopal Church 218 West 11th Street
Waverly-675-2179

EDGE
For the physically disabled Lesbian and Gay Community.
(212) 989-1921
P.O. Box 305 Village Station, New York, NY 10014

FEMME SUPPORT GROUP
For lesbians who self identify as Femme. For info and meeting times call Lisa at (212) 829-9817. No men please.

FRONT RUNNERS
A running club for lesbian and gay athletes of all abilities. Fun Runs of 1-6 miles held every Sat. at 10am and Weds. at 7pm in Central Park and every Tues. at 7pm in Prospect Park.
For information: call (212) 724-9700.

THE FUND FOR HUMAN DIGNITY
National Gay and Lesbian Crisis Line
"AIDS 800"---1-800-SOS-GAYS
Educational Resource Center; Positive Images Media Center; NY State Arts Program
666 B'way Suite 410 NYC, NY 10012 (212) 529-1600

THE GAY AFRICAN AMERICANS OF WESTCHESTER (The G.A.A.)
is a community based support group formed in Westchester County. Various activities are planned for the coming months.
Please call 914-376-0727 for more info.

GLAAD
Gay & Lesbian Alliance Against Defamation
80 Verick Street, NYC 10013 (212) 966-1700 GLAAD combats homophobia in the media and elsewhere by promoting visibility of the lesbian and gay community and organizing grassroots response to anti-gay bigotry.

GAY & LESBIAN HEALTH CONCERNS
An office of the NYC Dept. of Health, provides linkages between NYC Health & Human Svcs. and the Lesbian & Gay community, focusing in ALL health concerns; resource information for health services consumers and providers. 125 Worth Street, Box 67, New York, NY 10013. For info call (212) 566-4995.

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GAY MALE S/M ACTIVISTS
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(212) 727-9878.

GMAD (GAY MEN OF AFRICAN DESCENT)
80 Verick Street, NYC 10013 a support group of Gay Men of African Descent dedicated to consciousness-raising and the development of the Lesbian and Gay Community. GMAD is inclusive of African, African-American, Caribbean and Hispanic/Latino men of color. Meetings are held, weekly, on Fridays. For more information, call 718-802-0162.

GAY MEN'S HEALTH CRISIS HOTLINE
FOR INFORMATION ON SAFER SEX AND HIV-RELATED HEALTH SERVICES, AND FOR INFORMATION ON ONE-TIME, WALK-IN AIDS COUNSELING SERVICES
212-807-6655

212-645-7470 TDD (For the Hearing Impaired)
Mon.-Fri. 10:30 a.m. to 9 p.m. Sat 12:00 to 3:00

HEAL (Health Education AIDS Liaison)
Weekly info. and support group for treatments for AIDS which do not compromise the immune system further, including alternative and holistic approaches.
Wed 8pm, 208 W. 13th St. (212) 674-HOPE.

HETRICK-MARTIN INSTITUTE
for lesbian and gay youth. Counseling, drop-in center (M-F, 3-6pm), rap groups, Harvey Milk High School, AIDS and safer sex information, referrals, professional education.
(212) 633-8920(voice)
(212) 633-8926 TTY for deaf

HISPANIC UNITED GAYS & LESBIANS
Educational services, political action, counseling and social activities in Spanish and English by and for the Latino Lesbian and Gay Community.
General meetings 8:00 p.m. 4th Thursday of every month at 208 West 13th Street.
Call (212) 691-4181
or write H.U.G.L., P.O. Box 226 Canal Street Station, New York, NY 10019.

LAMBDA LEGAL DEFENSE AND EDUCATION FUND
Precedent-setting litigation nationwide for lesbians, gay men and people with AIDS. Membership (\$35 and up) inc. newsletter and invitations to special events. Volunteer night on Thursdays. Intake calls: 2-4pm Mon thru Fri (212) 995-8585

LAVA (LESBIANS ABOUT VISUAL ART)
Call for slides for Lesbian Artists' Exhibition, Gay & Lesbian Community Center, NYC. For more information, send SASE to:
Miriam Fougere
118 Fort Greene Place
Brooklyn, NY 11217.

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LESBIAN AND GAY NETWORK

An organization of Lesbians and Gays who are active in their labor unions working on domestic partnership benefits and AIDS issues. For more information call (212)923-8690.

**LESBIAN AND GAY RIGHTS PROJECT
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(516) 928-5530 Suffolk

MEN OF ALL COLORS TOGETHER NY

A multi-racial group of gay men against racism. Meetings every Friday night at 7:45 at the Lesbian and Gay Community Services Center, 208 W. 13th Street. For more info. call: (212) 245-6366 or (212) 222-9794.

METROPOLITAN TENNIS GROUP(MTG)

Our 200 member lesbian and gay tennis club includes players from beginning to tournament level. Monthly tennis parties. Winter indoor league. Come play with us! For information: MTG, P.O.B 2135, New York, NY 10025. (212) 662-0695.

MOCA

Men of Color AIDS Prevention Program. Provides safer sex and AIDS education information to gay and bisexual Men of Color; coordinates a network of health education providers and peer-support groups for gay and bisexual Men of Color in all 5 boroughs of New York City. MOCA is located at 303 Ninth Ave, New York, NY 10001, or call (212) 239-1796.

NATIONAL GAY AND LESBIAN TASK FORCE

is the national grassroots political organization for lesbians and gay men. Membership is \$30/year. Issue-oriented projects address violence, sodomy laws, AIDS, gay rights ordinances, families, media, etc. through lobbying, education, organizing and direct action.

NGLTF 1517 U Street NW, Washington, DC 20009.
(202)332-6483.

**NEW YORK ADVERTISING
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NYACN is the community's largest gay and lesbian professional group, welcoming all in communications—advertising, PR, marketing, media, graphic design, illustration, photography, copywriting, journalism, publishing, radio, TV and film—and their friends. Monthly meetings, 3rd Wed 6:30pm at the Community Center. Members' newsletter, job hotline, annual directory. Phone (212) 517-0380 for more info. Mention OutWeek for one free newsletter.

NINTH STREET CENTER

Since 1973, a community dedicated to demonstrating that a homosexual lifestyle is a rational, desirable choice for individuals dissatisfied with the rewards of conventional living. Psychologically - focussed rap groups, Tues., Sat., 8 to 10 pm. peer counselling available. 319 E. 9 Street, New York, NY 10003, for info call (212) 228-5153. /

**NORTH AMERICAN MAN/BOY
LOVE ASSOCIATION (NAMBLA)**

Dedicated to sexual freedom and especially interested in gay intergenerational relationships. Monthly Bulletin and regular chapter meetings on the first Saturday of each month. Yearly membership is \$20; write NAMBLA, PO Box 174, Midtown Station, New York, NY 10018 or call (212) 807-8578 for information.

NORTHERN LIGHTS ALTERNATIVES

Improving Quality of Life for People with AIDS/HIV. THE AIDS MASTERY WORKSHOP: Exploring the possibilities of a powerful and creative life in the face of AIDS. Call Jack Godby (212) 337-8747

**NYC GAY & LESBIAN
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Counseling, advocacy, and information for survivors of anti-gay and anti-lesbian violence, sexual assault, domestic violence, and other types of victimization. All services free and confidential. 24 hour hotline (212) 807-0197

PEOPLE WITH AIDS COALITION

(212) 532-0290 / Hotline (212) 532-0568
Monday thru Friday 10am-6pm

Meal programs, support groups, educational and referral services for PWA's and PWAr's.

PEOPLE WITH AIDS HEALTH GROUP

Underground buyer's club importing not-yet-approved medications and nutritional supplements. 31 West 26th St. 4th Floor (212) 532-0280

PRIDE FOCUS GROUP

Topical discussions on issues of interest to the community in a congenial atmosphere, followed by an informal dinner at a friendly local restaurant. Every Sunday, 3:00 - 4:30pm at the Community Center 208 W. 13 Street, NYC. Part of the New York Area Bisexual Network.

SAGE: (Senior Action in a Gay Environment)

Social Service Agency providing care, activities, & educational services for gay & lesbian senior citizens. Also serves over 160 homebound seniors & older PWA's. 208 West 13th St. NYC 10011, (212) 741-2247

THE OUTREACH

USING COMMUNAL HEALING (TOUCH)

a program of Brooklyn community volunteers providing a weekly buffet supper for the Brooklyn AIDS community. Occasional programs of information, education and entertainment. TOUCH meets Monday evens. 5pm. to 6:30pm. at downtown Brooklyn Friends Meeting House (110 Schermerhorn St. near Boerum Place). Limited transportation may be arranged. Info: (718) 622-2756. TOUCH welcomes contributions of funds, food and volunteers.

ULSTER COUNTY GAY AND LESBIAN ALLIANCE

Meets first and third Monday of each month at 7:30 p.m. at the Unitarian Church on Sawkill Road in Kingston. For information, call (914) 626-3203.

**WOMEN'S ALTERNATIVE
COMMUNITY CENTER WACC.**

A non-profit, Lesbian community center serving Queens, Nassau and Suffolk counties. Thurs night weekly discussion grps. 8:30pm. for other activities please contact us at (516) 483-2050.

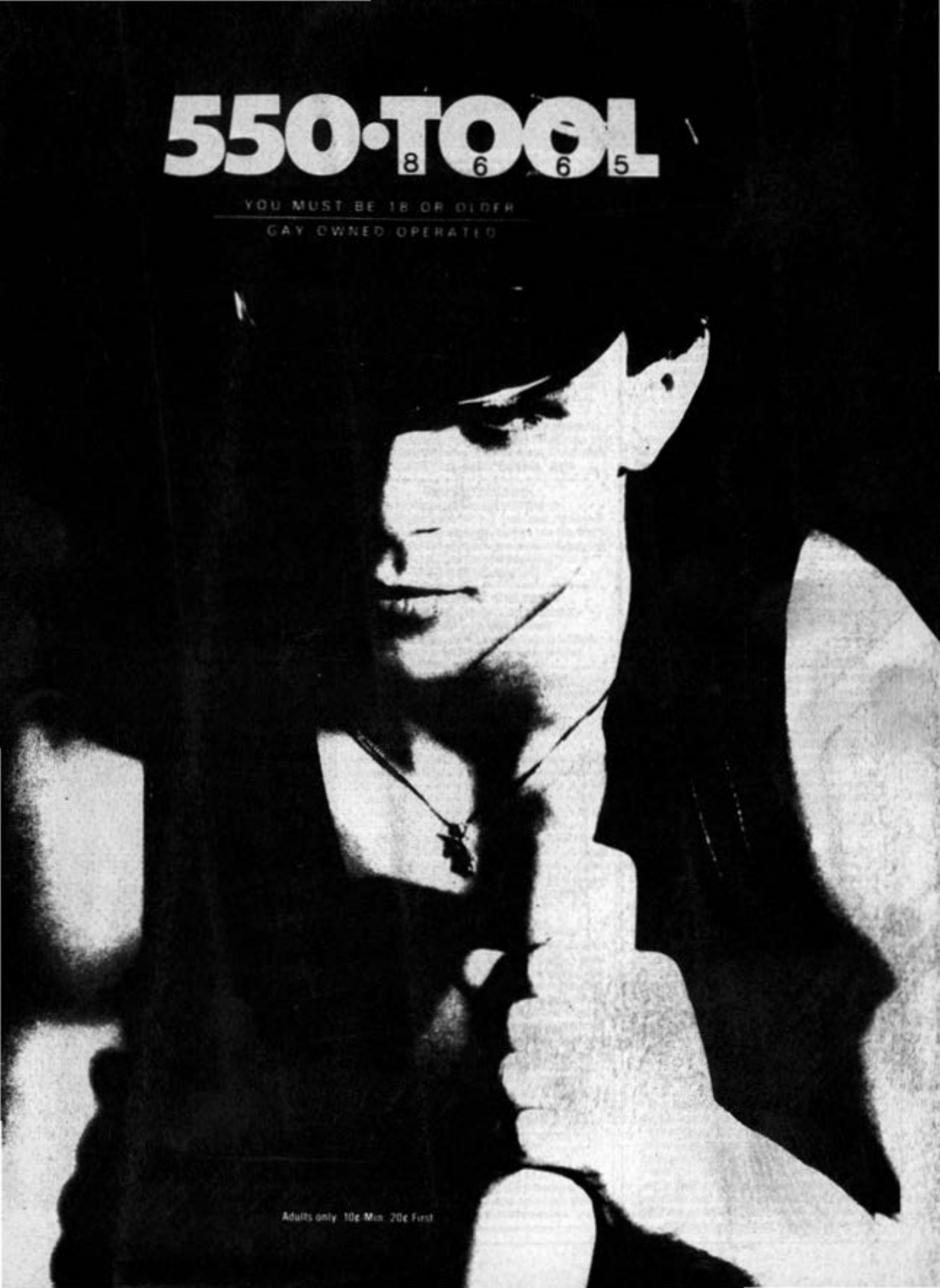
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Qual. should include: 1 yr counseling exp., 1 yr community organizing exp., working knowledge of the Lower East Side and Chinatown helpful, Bilingual (Span/Eng) preferred. If interested send resume and cover letter to Search Committee, NYWAR, 666 Broadway, New York, NY 10003. Woman of Color and Lesbians encouraged to apply.

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HUNKY AND HORSEHUNG?

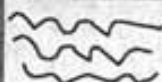
Handsome dark blond, 34, mustache, hairy chest, slender, and

to. Specify desires - I'll call you. Outweek Box 1818

VERY DOMINANT

WM, crossdresser, 38, 6', 215lbs, desires pleas from slaves who seek to be used and abused. Sincerity a must. Detailed letter beg me. Write PO Box 125, New York, NY 10028.

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builder type for fun, friendship and mutual satisfaction. I love working on developed pecs. Please send letter and photo to Box 349, 132 West 24th Street, New York, New York 10011.

YOU + ME???

You: Any race very smooth/shaved bottom, 20-40. Me: Carson inside, Van Gogh out side, hung top, 33, bald, red beard and pubes. Us: hot Greek ss or lover relationship. Pix. P.O. Box 326, NYC 10040.

HIV+, ATHLETIC

Goodlooking 40 year old prof'l. loving classical music and tennis seeks similar wonderful male. You: under 40. Photo/phone requested. P.O. Box 325 Old Chelsea Station, New York, NY 10011.

9+ MEN AND BOY TOY CLUB YOU KNOW WHO YOU ARE

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CLEANCUT JOCK,
36, 6 FT
165 lbs., br/br, swimmer's build. Seeking healthy men of any race for friendship and good times. Phone, photo to Box 302, 68 Van Reypen, Jersey City, NJ, 07306. Let's do some non-verbal.

PROFESSIONAL GWM

53, 5'8", 165, br/gr, HIV-, traditional values, formerly married. Looking for healthy one-on-one with Manhattanite, 42-59, easy-going, non-smoker, loyal, educated. POB 6609, NYC 10126.

IRISH BORN/BRITISH EDUCATED

GM, 34, intellectual, 5'10", 155, warm, attractive, in-shape, seeks very intelligent, handsome, affectionate, educated GM, 27-40 for sensuality and friendship, theatre, politics, history, theology, depth psychology, tennis, dancing and romance. Versatile in bed. Race unimportant. Outweek Box 1840

400 POUNDS PLUS
GWM, 37, 210lbs, seeks very fat man for good times, dinner, movies, safe sex, possible relationship, for the guy who steals my heart. Replies with explicit photo, letter, tel no., get answer. Write BML, 20053, LTS, NYC, 10011.

I WOULD LIKE TO MEET

A well built Bl or Gay masc guy for friendship and/or reltnshp. Me: GWM, 39, 5'10", 170lbs, Masc, Gdkg, clean-cut, discreet. I have a car - Surburbs ok. Box 1534, Madison Square Stn, NY 10159.

ATHLETES ONLY

Handsome, well defined, jock, 29, 5'6", 140lbs, Bl/Gr, Hung-Uncut/8". Seeks other

athletes only, 18-35, for erotic workouts. Hard Bodies a must. Send Photo/Phone/Letter to Outweek Box 1760

HAIRY, MUSCULAR CHEST

Desperately looking to be stroked. I'm 33, 5'8", 165lbs, bearded with black curly hair. I like travel, books, politics, dining out, theatre, movies, music, camping, hiking, and candlelight dinners. If you're 35 or younger and have a smooth chest, drop me a line. GL #15F, 496 Hudson, New York, NY 10014. Let's spend a week-end in bed!

MIDHUDSON VALLEY

Newbrgh/Pokeepsie area, GWM, 41, 5'9", attractive, beard, stocky build, drk blind/bl gry, sense of humor, creative, intelligent, spiritual, cultured, warm, ISO, non-smoking, area lover/companion/friend, 30-50, similar qualities & sense of values. Any race ok, but prefer dark, hairy, stocky/muscular/wiry. Discretion & your place needed. Photo (returned) & phone, please. Boxholder, PO Box 52, Glenham, NY 12527.

STUD SEEKS SEX BUDDY

Nice-guy stud with lover seeks safe sex buddy on the side. I am GWM, 35, 6'1", 190, Brd shldr, masc, muscular, athletic, smooth BB, GO type w/out attitude. Am not seeking lover, just lean, masc, musc, sex

buddy. Friendly hard-bodied non-kinky guy for uncomplicated sex needed, 22-42 yrs. Race unimportant. Photo pls, will rtn. Outweek Box 1767

HANDSOME NYU STUDENT

Jock, 25, Italian, slim, athletic, clean-cut, gentle yet strong, fun, seeks attractive, submissive, femme-TV-TS to service me off. Campus after work-outs/classes PO Box 20015, NYC, 10028.

GUARD ON DUTY
GWM, 21, 5'9", 140 lbs., very cute college lifeguard, new to scene and shy when meeting men seeks other attractive GWM to 28. Photo/phone a must to Brian, P.O. Box 219, SUNY, Binghamton, NY, 13901.

COMPLEX AND CUTE

I'm a dark-haired, lean and handsome GWM, 40, 5'9", 150 lbs., into movies, politics, theatre and friends. I'd like to meet a smart, cute and sensitive guy (probably younger) to enjoy life with. Photo (if possible) POB 1123, NYC 10011.

ACTIVIST

Politically progressive GM in 40's, attractive, seeking male 40 to 50. Any race to date. Involved in HIV-related work professionally. Also volunteer. Love music Classical, R&B, Jazz, film. Am a published writer and poet. No drugs/alcohol. Write Outweek Box 1777

CUTE, I'M TOLD, 35 year old pre-op TS, returning to NYC soon, seeks friend/lover, and possible roommate situation. I am tall (6') slender (155lbs) with smooth hairless body. Can be into most scenes as long as they involve me as passive bottom. Honesty a must. If you've considered a relationship with a sincere she-male, don't pass up this opportunity! I am a quality person and need a quality man in my life. Photo appreciated but not

necessary. PO Box 1657, Greensboro, NC 27402.

R U THE ONE
GF, Hispanic, 31, 5'2", seeks attractive, fun-minded feminine GWF or Latin 25+ for friendship and hopefully more. Pls send photo/phone/ltr to Out-week Box 1782

BALLS
Give yours to me to workover for our mutual pleasure. I am a 6'4", 40 year old with a great feel for testicles. Young and curious to

experienced-all comers. Robert, P.O. Box 10 NYC, 10014.

KOSHER GWM INTO S/M
Attr. intel GJM seeks similar sps or cps for talk, Shabbat, movies and maybe more. Me: 5'11", 190, br/hz, 36. Interests include existentialism, masochism, social service, cock-sucking, theatre. You: strong but not selfish. Ltr and phone (foto +) to PO Box 2520 Times Square Station, NYC, 10108.

IT TAKES TWO:
GWF, 21, 5'6" femme, black spikey hair, (Joan Jett lover), into wearing black, rock and metal music, concerts, gay clubs. Learning guitar. Seeking a hot-blooded caring GWF, 19-25+, very pretty butch/femme into same, with dark hair pref. (black and spikey). Looking for special friendship and hopefully an intimate, monogamous relationship. Smoker preferred. No drugs. Please send a detailed letter, phone and photo

to if possible to P.O. Box 645 Peck Slip Station, New York, NY 10272.

WAY FUN!!!
GWM, 27, writer, very funny, very bright, very hairy. Loves: The B-52's, Douglas Sirk movies, British magazines, polka dots, hot hors d'oeuvres, "Munsters" reruns, ice cream in pints, tall men who look good in baggy grey sweat-pants, french doors, Warhol's Tunaish Disaster, and the taste of coffee first thing in the

morning. Hates: Sade, Stephen King novels, dinner partners who stack plates, low-vamp shoes, small dreams, Greek food, a lack of disco appreciation, impersonal apartments, and anyone who watches "thirtysomething" because it reminds him so much of his own life. Would like to meet a bright, funny sensitive man, 24-35, with a love/hate list of his own. Send it and a picture (it doesn't have to be of you) to Out-week Box 1787

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Eroticizing Safer Sex

**You probably haven't thought of half the things you can do
that are safer, but we have! This workshop will help you
make safer sex erotic, creative and satisfying.**

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**For information call ACQC, 718-896-2500
or the GMHC HOTLINE, 212-807-6655/TDD 212-645-7470
(hearing impaired)**

GMHC ACQC

4 STAR OR PIZZA,
Irving or Guisewite,
Pachelbel or House,
diverse 28 year old
handsome GWM
seeks mate. Me: 5'8",
155 lbs., Grn/Brn, gym
body built for hugs,
mind geared for laugh-
ter and soul made to
share. Photo and let-
ter- Outweek Box
1789

GAY COUPLE IN EAST

Village (26+35) seek
3rd or other couples
for fun in bed and out.
We enjoy videos,
B'way, and our neigh-
borhood. Send photo
and letter and phone.
Come on, we know
you'd like to try a
threesome or four-
some. We sure would!
Outweek Box 1790

BROOKLYN MEN

GWM, 28, 6'1", said to
be attractive, seeks
friends in Bklyn. Do U
like B52's, Eurythmics,
and Patsy Cline? R U
sick of phony people
in bars, don't think it's
a sin to stay home on
Sat nite or think some-
times cuddling can be
as good as sex? Drop
a note w/phone and
we'll take in a film or
(warning:Gay cliché
ahead) have brunch.
Ability to laugh/cry at
the world is important;
race is not. Outweek
Box 1795

PWA ACTIVE + VITAL

GWM, 37, 5'11",
163lbs, widow of six
months after B'yr. Rela-
tionship. Looking to get
back into life/love/lust.
Full - work Airline Mgr,
likes to travel w/some-
one special though I'll
set off the metal detec-
tor due to Portacath for
CMV treatment. Fa-
vorite dates: theater,
dinner, bed, dinner in
bed, dinner in bed
watching Mon. CBS
TV; MCAA V'Ball &
Bowling. We've got to
make the most of life -
its better doing it to-
gether. Outweek Box
1796

GAY ASIAN SEEKS GM

Me: Chinese, sincere,
attractive, masculine,
prof. young, 35, 5'9",
140lbs, into cultures,
good life, love, rela-
tionship. You: Unbi-

ased, secure, healthy,
slender, sexually ver-
satile; student or emp-
loyed; age 21 to 35,
any race. Into same.
No drugs or heavy
drinkers please. Letter,
phone, photo, appreci-
ated. Outweek Box
1798

TOO SHY IN BARS

To meet people, but
too long since my last
date. GWM, 5'7",
Br/Br, cin-shaven, avg
lks, a tad overwt but
fighting it, 45, youthful
attitude, Ivy educ, fin
secure, prof'l, str-ap-
pearing but definitely
"out" & not reluctant to
enjoy a man's compa-
ny in public. On good
terms w/ ex-wife &
awesome 12-yr-old
daughter. Diverse inter-
ests, open to new ex-
periences & ideas.
Work midtown, live
Lower 5th Avenue.
Seeking un-attached
GWM 30-50, fin sta-
ble, prof'l w/strong
mind, maturity to avoid
self-centered attitude.
Interested in romantic
dates, friendship,
poss. rel. Smoking &
moderate drinking ok.
(I do both) but no
drugs. Write Outweek
Box 1799

PASSION PLAY

Creative, idealistic,
spiritual, and (reputed-
ly) very cute GM,
teacher/writer, 31,
5'11", 160lbs, Br/Br,
seeks friend of the
heart for intimate
touching both sensual
and emotional. If you
have a quick wit, a
hardy laugh an open
heart, and a passion for
play, please reply
Outweek Box 1800

J/O BUDDIES

GWM, 40, 5'11", 165
#, looking for men who
love hot J/O sessions.
Exhib.voy.videos. Ex-
tra hung and or hairy a
+. Photo/Phone to Box
126, 70A Greenview
Avenue, New York,
NY 10011.

GLORY HOLE SERVICE

Hot, no nonsense
cocksucker, 34, really
gets down for major
dudes hung bigger
than me (10"). Looks,
age, race unimportant,
cock size is. Just be
hot and ready for a
rootmilkin you won't

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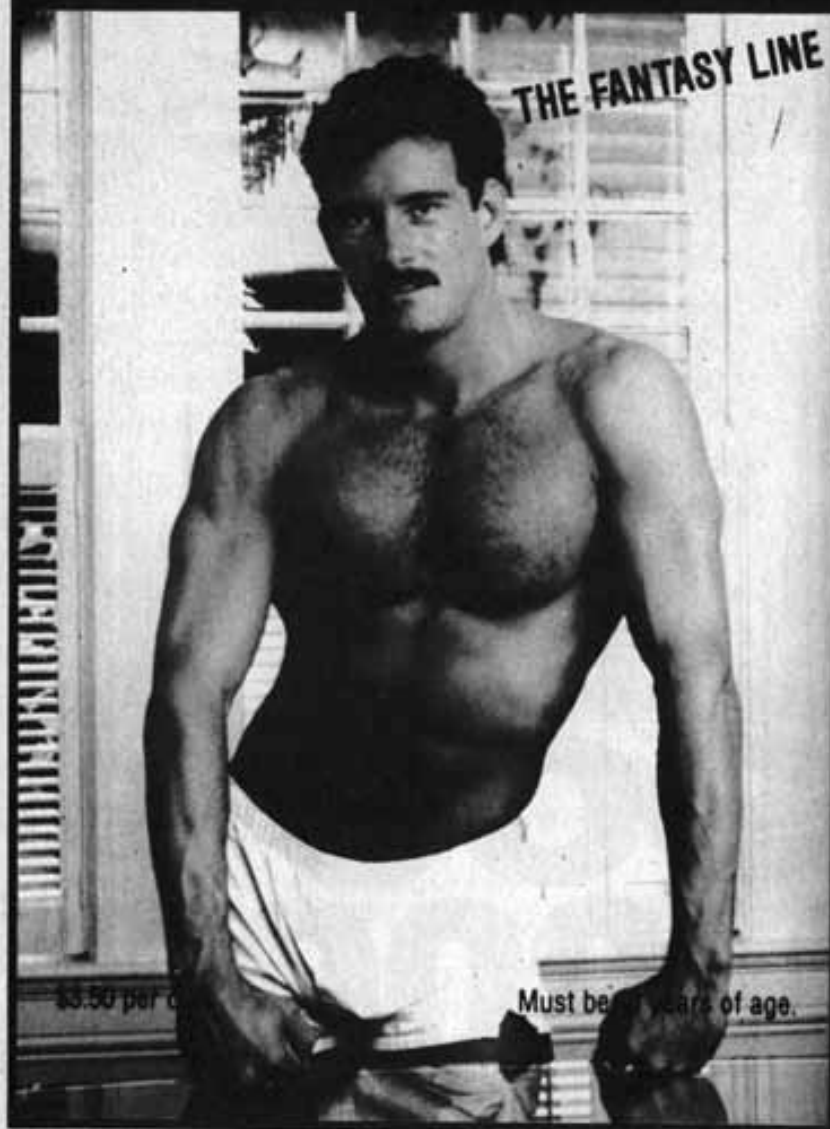
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\$3.50 per c

Must be 18 years of age.

soon forget. DT assured. Serious calls only. No J/O no fats. Duke (212) 691-3601.

INSATIABLE FRA

Attr 40 yr blind, very oral and HIV neg. aka well-hung FR/P for hot times. I'm talented, educated, affectionate. Age and race not as important as dick & attitude. Photo a plus. Write Fox, P.O. Box 20161, Midtown Station, New York City 10129.

GAY AND INTERRACIAL

GJM, 40, 5'10", 155 lbs., cute, blue eyes and wise desires masculine Black top man, 30 and older. Sensitive and mature to explore who we are. Foto/phone if possible. P.O. Box 20, NYC, NY 10012.

WHO READS ADS?

I don't either, but thought I'd try something different. GWM, successful, seeking best friend and lover. Financial Executive with diverse interests: Gay Men's Chorus, counseling, Co-Chairman of my church's Gay Fellowship. Looking for someone who responds to the person I am: good sense of humor, romantic, interests outside of self, tall and attractive. Write Outweek Box 1714

SOMEONE LIKE ME

A Man's man who knowingly has nothing to hide and doesn't need to tell the world of his sexual preference simply because it's not necessary. Someone who's watched guys give his handsome masc/musc appearance the once-over; guys who never imagined that he, too, was a GWM. We alike so far? Read on. Someone who now needs a significant friend/buddy/lover: age 30+, height comparable to weight, a solid, well-defined body and mind is most important; clean shaven and smooth a+. Let's be two hot guys who aren't bothered by society's stupidity and ignorance

and who'll sleep in each other's arms after a hot sweaty session of love-making. Pass this by and you'll regret it. Only serious bottoms need reply. Photo/Phone/Letter. Write OutWeek Box 1722.

LATIN BUTCH SEEKS LATIN FEMME

GWF, 29, 5'2", honest and educated. Likes all sports & music, seeks a Latin lady, 20-35 Lesbian, who likes to share special moments & maybe a serious relationship. I speak Spanish. Please no drugs & Butches. Outweek Box 1723

HOT BOTTOM SPANKING

Very goodlooking Gd Build GWM 34, 6'2", 190lb. Hot Bottom wants Hot Top for safe GR/Spanking/Toys/EN M etc. Especially like big guys my age or older, or hung, or muscular, but like all top guys into tits and my great butt. Write Box 1602 Old Chelsea Stn, New York, NY 10011.

LIFE IS

So much better when shared with someone special. I could be that someone. Goodlooking, GBM, 30yrs, 5'9", 150lbs, desires to relocate and start a new, with you. A mature, sincere, affluent, and indulgent kind of guy who would enjoy my company, for dining, movies, walks, quiet evenings at home, and travel. (race, age unimportant), I firmly believe that fantasy can become a reality. Write W/Ph, will gladly reply to all. DSP, PO Box 4132, Oak Park, IL 60303, Ciao!

SUBMISSIVE WM, 40
5'9", 145lbs, Dancer's body, will wear panties, nylons, high heels, etc, for masc hung men. Discreet, Kinky dates eat your place, NYC only. Lee, POB 146, Prince Street Stn, NYC, 10012.

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Bold Blond-bearded,



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A:

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DADDY'S BOY
GWM, 37, 210lbs, hvy chest, seeks son for dinner, movies, sex, role play (Daddy's pleasure & possibly yours) Poss rela t. Prefer smooth & large pistol but will consider others. Replies with photo, letter, tel no. get Ans too: Dad, LTS, 20278, NYC, 10011.

\$1 a min. \$2 the first

94 OUT▼WEEK December 24, 1989



CHICKS WITH DICKS
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(212, 718, 516, 914)

YOU MUST BE OVER 18 • 5 MINUTES 51

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submissions

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D A G F.

(212, 718, 516, 914)

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Where the Topmen

Where the Topmen are

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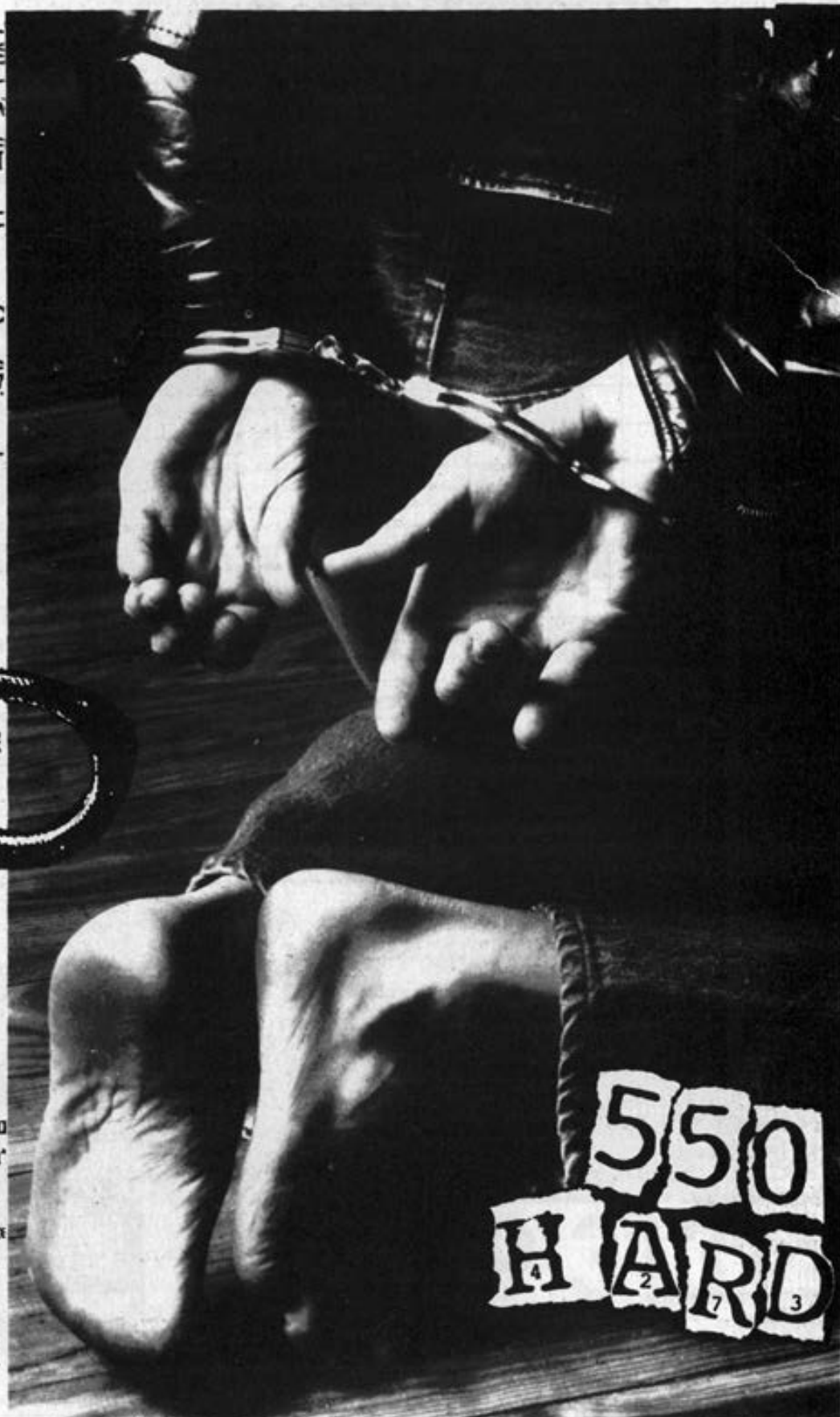
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gay owned/operated

CALL..CALL

550HARD

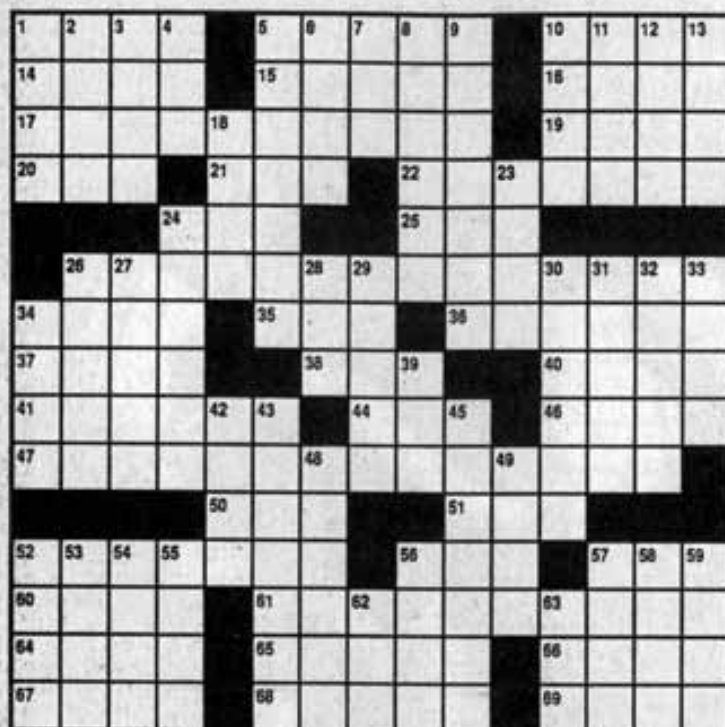


550
HARD

Princess Tinymeat

by Phil Greco

Edited by Gabriel Rotello



7. Bind
8. _____ Pulver
9. Say again
10. _____ San Juan
11. Coral or barrier
12. Ms. Lollobrigida
13. French river
18. Director Kazan
23. Homophobe Mort
24. Straw-colored
26. Homophobe Bryant
27. Loren's spouse
28. Moray _____
29. Silly
30. Actresses Shirley and Sally
31. Eject a stream
32. Exorbitant interest
33. Snares
34. Slightly open
39. _____ Davis
42. Portico
43. Had faith in
45. Hockey players
48. Each
49. Functions
52. Commanded
53. On the Black
54. *THE BIG* _____
55. Has sex with
56. Friends, to Radiguet
57. Exhaust
58. School in England
59. Helper abbr.
62. Before
63. Mo.

SOLUTION IN NEXT WEEK'S OUTWEEK ON SALE MONDAY

ACROSS

1. *Nijinsky* player George de la _____
5. Britten's lover, _____ Pears
10. Group sex
14. High cards
15. Singer Frankie
16. Garlands
17. CLIFT'S WASHINGTON SQUARE?
19. Barry of *La Cage*
20. Turf or bugger
21. Lick
22. "_____, far better thing I do..."
24. Fish part
25. Early gay org.
26. CLIFT'S TANNING SPOT?
34. Celebes ox
35. Longing
36. Pass
37. Hex
38. Thrash or escape
40. Ballyhoo
41. Bear witness
44. Horse

46. Yours and mine
47. CLIFT'S AMAZON SHIRE?
50. Yes, in Lyons
51. Either Buckley
52. Stabilizer
56. Beer
57. _____ room
60. Goa locale
61. CLIFT'S CLOTHES AREN'T APT?
64. Challenge
65. Weird
66. Love god
67. Licks or sucks
68. Apparel
69. Gay play

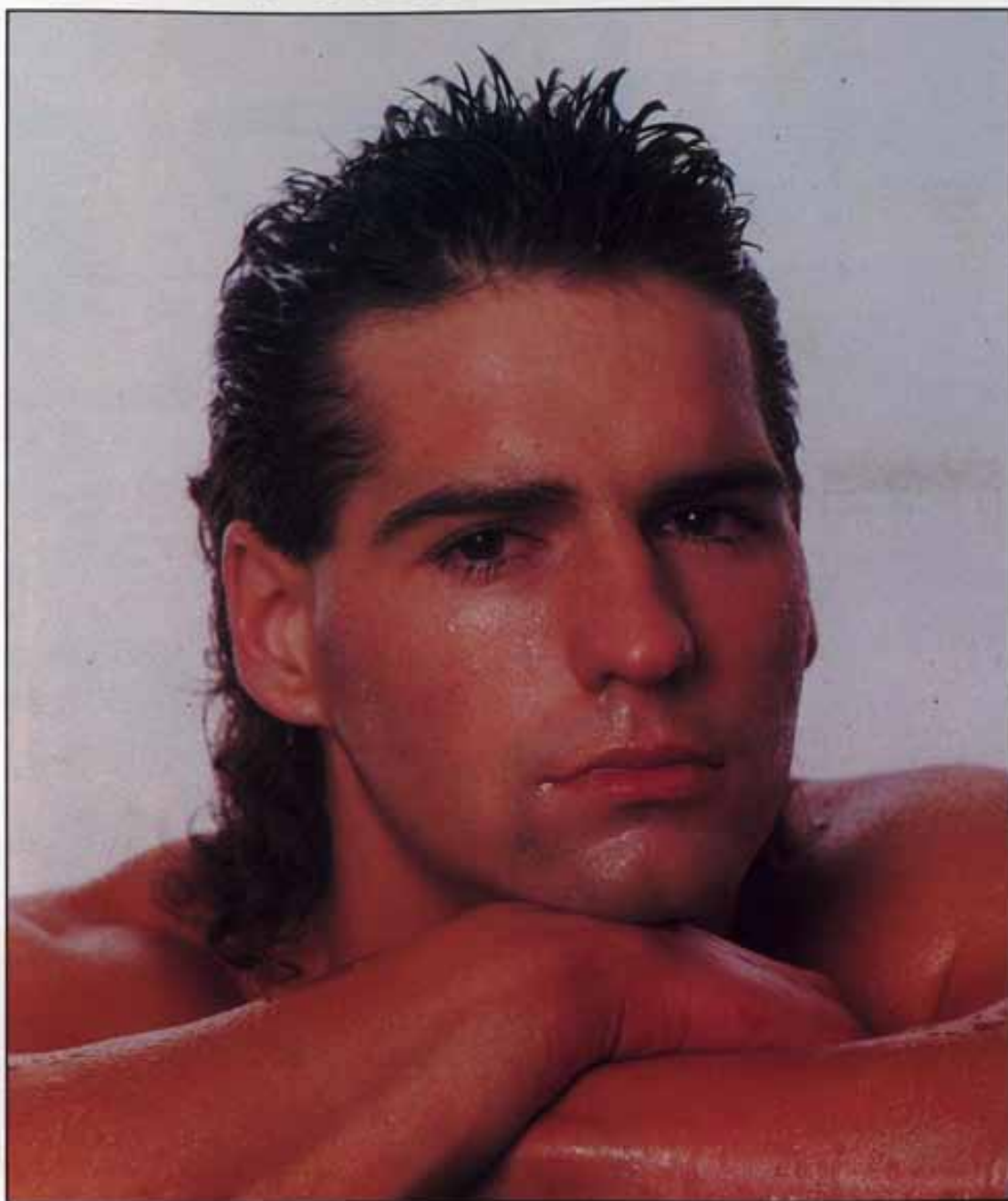
DOWN

1. Sajak and Boone
2. 60s gay org.
3. Require
4. Kind of tree
5. Flexibility
6. Wyatt _____

SOLUTION TO LAST WEEK'S PUZZLE



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